

A Handbook to
MODERN GREEK

VINCENT & DICKSON

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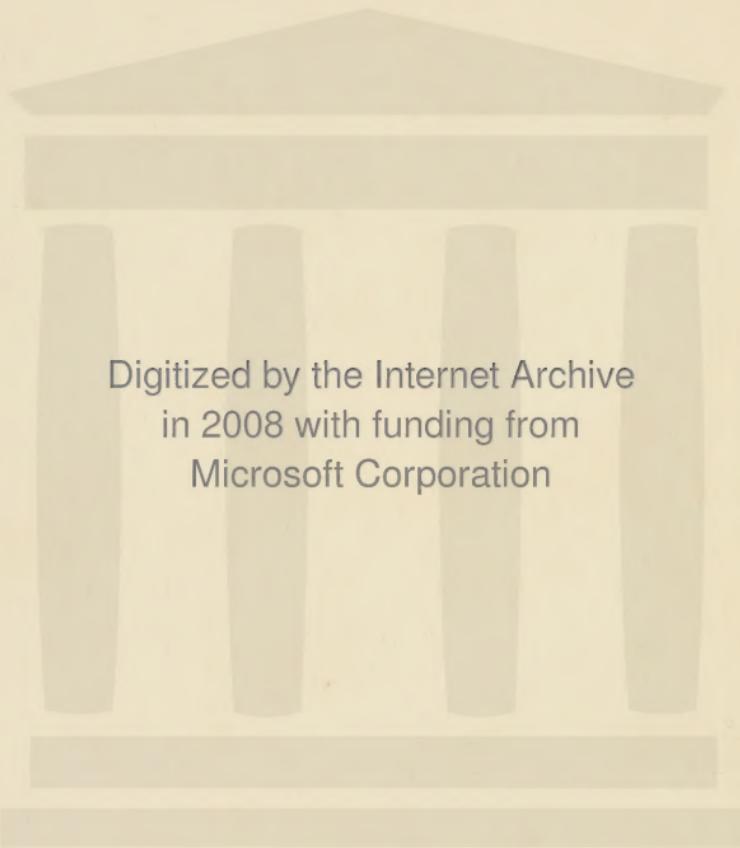


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1905

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A HANDBOOK
MODERN GREEK

TO
BY
EDGAR VINCENT
COLDSTREAM GUARDS
AND
T. G. DICKSON
OF ATHENS

SECOND EDITION, REVISED AND ENLARGED

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PREFACE.

THIS book has been written, not to prove a theory, but to supply the want of a practical work on Modern Greek.

In its present condition, Modern Greek is of the greatest interest to the classical student and the philologist, but hitherto it has (in England at least) been strangely neglected. By many it is believed that a corrupt patois of Turkish and Italian is now spoken in Greece; and few, even among professed scholars, are aware how small the difference is between the Greek of the New Testament and the Greek of a contemporary Athenian newspaper. The changes in the language during the last 1800 years are certainly less important than those which took place in England between the times of Chaucer and of Shakespeare.

To a traveller in the Levant, a knowledge of Modern Greek is of the greatest advantage, as it enables him to dispense with the services of an interpreter. Throughout the East the principal merchants are Greeks, and in Pera, the principal quarter of Constantinople where Europeans reside, Modern Greek is as useful as Turkish.

Another circumstance which renders the language interesting is that every year it is becoming more pure and classical: Turkish and Italian words are eliminated; old grammatical forms, which have been lost for centuries,

are again brought into common use ; while vulgarisms and foreign constructions are discarded.

This change is not confined, as might be supposed, to the literary classes. Education is widely diffused in Greece, and the grammar which is taught in the National Primary Schools (*δημοτικὰ σχολεῖα*) differs but little from the “ Parry ” which is taught at Eton, while the young Greek is too proud of his knowledge to use any but the most classical phraseology he is acquainted with.

The following are the special features of this work :—

The Exercises are composed of sentences constantly used in ordinary conversation.

The English and Greek of the Exercises are given side by side for the convenience of those who wish to gain a rapid conversational knowledge.

In the Dialogues (Part II) an endeavour has been made to give reliable information about Greece and the Greeks, in addition to teaching the requisite phrases. The subjects mentioned include travelling in the interior, its probable expense, Greek customs, the pay of dragomen and interpreters, the best way of visiting the antiquities, a Greek lesson, etc.

Some letters have been added to serve as models, comprising invitations, applications to have letters forwarded, orders for rooms, a form of enquiry of the Minister of the Interior respecting brigands, etc.

Part III contains examples of the Greek of successive periods from B.C. 850—A.D. 1821. Passages have been taken from

1. Homer	B.C.	850.
2. Herodotus	"	450.
3. Xenophon	"	395.
4. Plutarch	A.D.	90.
5. Theophanes and Malalas	"	750.
6. Anna Comnena	"	1100.
7. Belthandros and Chrysantza	"	1370.
8. Fragment	"	1453.
9. Scuphos	"	1681.
10. Klephtic Ballad	"	1750.
11. Koraes	"	1803.
12. Tricoupis	"	1821.

Translations in Modern Greek are given with the passages from Homer, Herodotus, Xenophon, and Plutarch, to exhibit the changes which 3000 years have wrought in the language.

Part IV contains selections from the best contemporary Greek writers, both of the literary language and of the vernacular.

Two translations have been also given — the first, of Othello's speech, 'Most potent, grave, and reverend signiors,' the second, of a scene from the French comedy 'Rabagas,' by V. Sardou.

In Part V (Vocabulary) the words are divided into groups according to subjects, to facilitate learning by heart, but each group is arranged alphabetically to render this part of the work suitable for reference.

The authors desire to offer their sincere thanks to Mr. J. Gennadius, Mr. J. D. Mitzakis, and Mr. T. N. Marino, for valuable assistance.

In a work of this kind, it is impossible to avoid some inaccuracies and imperfections; in view of future editions the authors will therefore be most grateful for any hints or suggestions, which may help to render the book more useful or more complete.

PREFACE TO THE SECOND EDITION.

A MOST valuable addition has been made to this edition in the form of an Appendix by Professor R. C. Jebb, of Glasgow, on ‘The Relation of Modern to Classical Greek, especially in regard to Syntax.’

In the University of Glasgow the study of Modern Greek has now for some years been connected with that of the ancient language. With a view to illustrating the relations between them, a portion of Xenophon’s *Anabasis* has been published¹ with a Modern Greek version facing the classical text; and the elements of Modern Greek form a regular subject of instruction. For more advanced students, special lectures on Modern Greek are given every winter, and at the close of the course an examination is held in Modern Greek grammar, translation at sight, and composition. The results have been most satisfactory in stimulating the interest of classical students, and in laying the foundation of a practical acquaintance with a language so widely spoken in Southern Europe and in many of our large towns.

The authors are indebted to Dr. J. J. Hornby, Headmaster of Eton College, Mr. C. D. Cobham, Commissioner

¹ Maclehose, Glasgow.

of Larnaca, Professor Constantinides, Professor Daniel Sanders of Alt. Strelitz, who has translated the work into German, and to many others for encouragement and valuable suggestions.

The Rev. J. P. Mahaffy has very kindly revised the proof-sheets of our text.

April, 1881.

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INTRODUCTORY.

IT has always appeared to me a great mistake, and one of which our British Hellenists have good reason to be ashamed, that Greek in this country is always talked about as if it were a dead language, and Modern Greek, if mentioned at all, thrown aside as a *patois*, an acquaintance with which would rather hinder than advance the student in his mastery of the great classical tongue. This notion is both philologically false and practically pernicious. Modern Greek is not a *patois*, a mongrel, a hybrid, or degraded dialect in any legitimate sense of the word : it is the same language in which St. Paul delivered his discourse to the Athenians from the hill of Mars in the first century, with only such slight variations as the course of time naturally brings with it in the case of all spoken languages which have enjoyed an unbroken continuity of cultivated usage. No doubt there do exist in Greece, and always have existed, certain local perversions of the cultivated speech, which may in a loose sense be called *patois*; just as we have a peculiar local type of English in Dorsetshire, another in Lancashire, and that on which the genius of Burns has impressed a classical type,

commonly called Scotch. This may be called a patois, in the same sense that the Greek of Pindar might be so called, or the Italian of Milan or Venice, not otherwise. But upon this low stratum of purely popular Greek, we have the Greek of the pulpit, the Greek of the newspapers, and the Greek of a living literature increasing every day in variety and in significance. To call this a patois is to shew an ignorance either of the facts, or of the use of language altogether inexcusable ; and to throw such a phase of the Greek speech as is now written and spoken in Greece by all educated men, altogether out of view in the study of that famous tongue, can proceed only from a certain limitation of range and narrowness of sympathy, sometimes observed in persons whose curious familiarity with dead books renders them averse from the society of living men. The more natural, obvious, and healthy view of the matter is this, that a language which has come down to us in an uninterrupted stream of vitality, from the time of Homer to the present hour—nearly 3000 years—and is still spoken extensively not only in Greece proper, but in various parts of the Mediterranean, by confessedly the most acute, the best educated, and the most progressive people in those parts, has a legitimate claim to be treated and studied as a living language, and not to be stretched out, as dead bodies are on an anatomical table, for the purposes of the grammatical

dissector. Such a method of studying Greek would not only be a clear gain to the scholar by placing under his eye the whole process of growth exhibited in the history of the language, otherwise artificially curtailed by an arbitrary limit called the classical period: but it would bring the student of the Christian scriptures directly into the current from which the writers of the sacred volume, and the fathers of the Church drew their peculiar phraseology: for that Modern Greek is in some of its main features identical with apostolic and ecclesiastical Greek, is a proposition from which no accurate scholar will allow himself to dissent. But further: to practical men—as Englishmen and Scotsmen are fond by way of eminence of being esteemed—it must be a consideration of the greatest weight that all spoken languages are learned, by hearing and speaking, in a much shorter space of time than dead languages by the usual scholastic method: German, for instance, which to Englishmen is a somewhat difficult language, is for every practical purpose of understanding and being understood, acquired perfectly by a young person of ordinary talent, conversing daily with native Germans in six months or less; and there is no reason in the nature of things why Greek should not be acquired the same way; and even without going to Greece, there are well-educated Greeks in London, Liverpool, and not a few other places, from whom Greek could be learned as a living

language, with as much facility, and with as much effect as German, Italian, or French. Nor is there the slightest danger that the practical hold thus got of the language of Homer and Plato and St. Paul, as a living organ of expression, will act as a hindrance to the scientific study of the language: on the contrary, the familiarity with the language, which spoken use most readily and most abundantly gives, will present more ample and more various materials on which the generalizing faculty of the philosophical grammarians may operate. The present little book is conceived upon a plan which I have always recommended as the only natural and rational plan, not less in the acquisition of dead languages properly so called than in the more obvious sphere of spoken tongues. The principle of this plan is that the ear and the tongue should be exercised largely from the beginning, and not merely the memory and the understanding. This implies that no rules should be learned which are not immediately put in practice, and that it is wiser to deduce the rule from familiar materials than to inculcate the rule and leave the materials to be painfully searched for as an after business. Of the practical utility of such a little book in the present state of easy and frequent intercourse between people and people there can be no doubt; and it gives me pleasure to think that the authors of a volume supplying such an obvious

desideratum in our elementary Greek discipline should have considered my name worthy of being associated with theirs in a work of such manifest utility. Possibly I may yet live to see the time when not only young men in the public service of the country frequenting various parts of the Mediterranean will, as a matter of course, speak Greek as readily as French, but when even the professional inculcators of scholastic Greek in our great schools and universities will relax somewhat of the rigidity of their method, and institute practical exercises in colloquial Greek, as a most beneficial adjunct to the severity of their strictly philological drill.¹

JOHN STUART BLACKIE.

COLLEGE, EDINBURGH,

September, 25, 1879.

¹ As these prefatory remarks are necessarily short, I have to refer those who may wish to see the proof of my views in detail to the three papers on the subject of *Modern Greek*, *Greek Accent*, and *Romaic Literature* in my *Horae Hellenicae*, London, Macmillan and Co., 1874.

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MODERN GREEK.

§ I. THE GREEK ALPHABET.

The Greek Alphabet is composed of 24 letters, of which 7 are vowels and 17 consonants.

Character.		Name.	
A	α	"Αλφα	Alpha.
B	β, γ	Βῆτα	Vēta ¹ .
Γ	γ	Γάμμα	Ghamma.
Δ	δ	Δέλτα	Dhelta.
Ε	ε	*Ε ψιλόν	Ēpsilon.
Ζ	ζ, ζ	Ζήτα	Zēta.
Η	η	*Ητα	Ēta.
Θ	θ, θ	Θήτα	Thēta.
Ι	ι	*Ιῶτα	Eota.
Κ	κ	Κάππα	Kappa.
Λ	λ	Λάμψδα	Lamvdha
Μ	μ	Μῦ	Me.
Ν	ν	Νῦ	Ne.
Ξ	ξ	Ξῖ	Xe.
Ο	ο	*Ο μικρόν	Omicron.
Π	π, ω	Πῖ	Pe.
Ρ	ρ	*Ρῶ	Rho.
Σ	σ, σ (final)	Σίγμα	Seghma.
Τ	τ	Ταῦ	Taf.
Υ	υ	*Υ ψιλόν	Ēpsilon.
Φ	φ	Φῖ	Fe.
Χ	χ	Χῖ	He.
Ψ	ψ	Ψῖ	Pse.
Ω	ω	*Ω μέγα	Omegha.

For the written character, see p. 280.

¹ Throughout this work wherever an attempt has been made to render Greek sounds by English vowels, e is to be pronounced as in the, ē as ee in been.

Besides these letters there originally existed the following, viz. :—

- (1) \digamma , Vau, or as it is called from its shape, Dighamma.
- (2) ζ, φ , Koppa. Latin Q. Used as symbol for 90.
- (3) χ , Sampi, used as symbol for 900.
- (4) σ' , Stigma, originally a form of Vau: in MSS. = $\sigma\tau$.
Symbol for 6.

§ 2. VOWELS.

Letter.	Name.	Pronunciation.
α	alpha	a, in father; $\dot{\eta}$ <i>τράπεζα</i> , the table: $\tau\ddot{o}$ <i>ἀτμό-</i> <i>πλοιον</i> , the steamer.
ϵ	ĕpsilon	e, in let, met; $\varepsilon\pi\epsilon\tau\alpha$, afterwards; $\varepsilon\pi\rho\epsilon\pi\epsilon$, ought, Imperfect of <i>πρέπει</i> .
η	ĕta	e, in the; δ <i>καθηγητής</i> , the professor.
ι	eota	same as ĕta, e in the; $\dot{\eta}$ <i>κρίσις</i> , the crisis, judgment; <i>πίνω</i> , I drink.
\circ	omicron	o, in not ¹ ; $\dot{\eta}$ <i>δόξα</i> , glory; $\tau\ddot{o}$ <i>ὅπλον</i> , the gun.
ν	ĕpsilon	e in the; <i>ὑψηλός</i> , high.
ω	omegha	o in hope ¹ ; <i>καλῶς</i> , well.

§ 3. DIPHTHONGS.

ai	e, in met; <i>πεπαιδευμένος</i> , educated; δ <i>παῖς</i> , the boy.
av	af, but before $\beta, \gamma, \delta, \zeta, \lambda, \mu, \nu, \rho$ and all vowels, soft, like v; <i>αὐθεντικός</i> , authentic; $\dot{\eta}$ <i>ἀνγή</i> , the dawn.
ei	e, in the; $\tau\ddot{o}$ <i>εἶδος</i> , the kind.
ev	ef, but subject to the same exceptions as <i>av</i> ; <i>εὐχά-</i> <i>ριστος</i> , pleasant; <i>εὐγενής</i> , polite, noble.
ηv	ĕf, but subject to the same exceptions, as <i>av</i> ; $\eta\ddot{\nu}\xi\eta\sigma\alpha$, I increased; $\eta\ddot{\nu}\rho\alpha$, 2 Aor., I found.
$o v$	e, in the; <i>ἀνοίγω</i> , I open; <i>κοινός</i> , common.
oo	oo, in too; <i>οὐτος</i> , this; <i>οὐδεῖς</i> , nobody.
ui	e, in the; δ <i>νιός</i> , the son.

¹ Very little difference is made in rapid conversation between omicron and omegha.

Remarks.

1. When the latter of two vowels composing a diphthong is surmounted by a Diaresis (·) the two vowels composing it are pronounced separately, *καιμένε*, poor fellow; *τὸ καΐκι*, the caique.

2. The vowels *η*, *ι*, *υ*, and the diphthongs *ει*, *οι*, *υι*, have all the same sound in Modern Greek, that of e, in me or the.

3. In Diphthongs both accent and breathing stand over the second vowel, except when the first vowel is in large character.

§ 4. CONSONANTS.

Letter.	Name.	Pronunciation.
<i>β</i>	vēta	v; ὁ βίος, life; ἀναβαίνω, I ascend.
<i>γ</i>	ghamma	a sound between g and h; τὸ γάλα, milk. Before ε, η, ι, υ, it has a sound like y in yes, or the German j in jeder, (γίγας, giant, is pronounced yēgas): γγ and γκ like ng, nasal, ὁ ἄγγελος, the angel.
<i>δ</i>	dhelta	soft voiced th, as in the, then; δίδω, I give; τὸ δένδρον, the tree.
<i>ζ</i>	zēta	z, in zebra; ζῆτω, may he live, hurrah.
<i>θ</i>	thēta	breathed th, as in thin and death; ή θεωρία, the theory.
<i>κ</i>	kappa	k; before ε, ι, υ, η, it has a somewhat softer sound; καλός, good; ή κακία, wickedness.
<i>λ</i>	lamvdha	l; ὁ λέων, the lion; ή αὐλή, the court.
<i>μ</i>	me	m; τὸ μέτωπον, the forehead: for μπ see under double consonants.
<i>ν</i>	ne	n; ὁ ναός, the temple; κενός, empty: for ντ see under double consonants.
<i>ξ</i>	xe	x; ὁ ξένος, the stranger; τὸ ξενοδοχεῖον, the hotel.

Letter.	Name.	Pronunciation.
π	pe	p; <i>πρέπει</i> , must; after μ , as b; $\delta\ \tilde{\epsilon}\mu\pi\circ\text{pos}$, the merchant, pronounced emboros.
ρ	rho	r, aspirate; $\dot{\eta}\ \dot{\rho}\iota\zeta\alpha$, the root; $\dot{\rho}\iota\pi\tau\omega$, I throw.
σ	sēghma	hard hissing s; $\sigma\omega\sigma\tau\acute{\sigma}s$, correct: before β , γ , δ , μ , as soft s; $\tau\dot{\alpha}\ \tilde{\sigma}\mu\alpha$, the song.
τ	taf	t; $\tau\acute{o}\tau\epsilon$, then; but preceded by ν , it is pronounced as d; $\phi\varrho\eta\tau\acute{\iota}\delta\alpha$, care, pronounced frondētha.
ϕ	fe	f; $\tau\dot{\alpha}\ \phi\hat{\omega}s$, the light.
χ	hē	the most difficult letter: in the middle of a word like ch in loch, or German doch. But χ is pronounced with the vowel which follows, and not like ch in German, with the vowel which precedes. Ex. the Greeks say $\tilde{\epsilon}\text{-}\chi\omega$, the Germans $\tilde{\epsilon}\chi\text{-}\omega$. At the beginning of a word like the Florentine c, but soft, as ch in ich, before ι , η , ν ; $\delta\ \chi\circ\text{pos}$, the dance; $\dot{\eta}\ \chi\iota\acute{\omega}\nu$, the snow.
ψ	psē	ps; $\tau\dot{\alpha}\ \psi\omega\mu\acute{\iota}$, the bread; $\dot{\eta}\ \tilde{\circ}\psi\iota\acute{\iota}s$, the appearance.

Division of the Consonants.

	Smooth. Middle. Aspirate.				
Mutes	{	with p sound	π	β	ϕ
		„ k „	κ	γ	χ
		„ t „	τ	δ	θ .

Semi-Vowels.

λ μ ν ρ σ .

Aspirated Consonants.

θ ϕ χ

are considered as the aspirated forms of τ , π , κ ; when one of the latter is followed by an aspirated vowel it takes its aspirated form. In the vernacular when two smooth consonants meet in the same word, the former is aspirated.

Double Consonants.

ξ lse, is composed of κ, or γ, or χ, and σ.

ζ zēta, " σ and δ.

ψ pse, " β, or π, or φ, and σ.

The following combinations of consonants are used, in words of foreign origin, to represent the sound of letters which the Greek Alphabet does not contain.

μπ stands for the sound b; as, ὁ μπάρμπας=barbas, the uncle; ὁ Μπάϊρων, Byron; ὁ Μπότσαρης, Botzaris.

ντ represents d; as, τὸ ντιζίτη=deevānee, the divan.

§ 5. PRONUNCIATION.

In addition to the above rules for the pronunciation of each letter, the following hints may be found useful.

1. The closest attention must be given to the accentuation, as the syllable on which the accent falls is pronounced with a stress, and is further prolonged to the exclusion of any difference, in duration, between long and short vowels. For example, ἀνθρωπός is pronounced ἀνθρώπός, the first syllable being emphasized and prolonged, while the ω (omegha) is pronounced short, like ο (omiceron).

2. In many words of two or three syllables, the accented syllable alone is pronounced distinctly. The Greeks clip their words at the beginning as well as at the end (see note on p. 122).

3. The rough breathing is written but never pronounced. All initial vowels and diphthongs are pronounced with a smooth breathing.

4. Particular attention must be paid to the γ (ghamma) and to the χ (he), which is an entirely different sound from κ (kappa).

5. When two vowels are linked together by ‘Synizesis,’ they are pronounced as one syllable. Ex. *τὰ χαρτιά*, the papers.

§ 6. ACCENTUATION.

1. The following rules on Accentuation are such as apply to all classes of words. To add all the special rules affecting each particular class (substantives, pronouns, verbs, &c.) before the words themselves are known, would only cause confusion; they will be given with the words which they affect.

2. The accentuation in Modern Greek is the same as in Ancient.

3. The accent can never be thrown further back than the antepenultimate.

4. There are three kinds of accent:—

(a) Acute ('), *όξεῖα*, as in *ἐμπόρος*, merchant; *πολίτης*, citizen; *κριτής*, judge; which can be placed on any of the last three syllables.

(b) Grave (`), *βαρεῖα*, as in *μαθητής*, pupil; which can only be placed on the last syllable.

(c) Circumflex (^), *περισπωμένη*, as in *τιμῶ*, I honour; *σῶμα*, body; which can be placed on the last syllable or the penultimate.

5. No difference is made in pronunciation between the Acute, the Grave, and the Circumflex.

§ 7. THE ACUTE ACCENT.

1. The Acute Accent can be placed on the last syllable, the word is then called oxytone; on the penultimate, the word is then called paroxytone; on the antepenultimate, the word is then called proparoxytone.

2. Uncompounded words not oxytone or circumflex, with the last syllable long, are accented on the penult; as, *πολίτης* like English *conceíted*.

3. Uncompounded words not oxytone or circumflex, having the last syllable short, are accented on the antepenult; as, *ἄγγελος*, like English *ágony*.

4. When the last syllable is long and the accent falls on the penult, it must be acute.

5. The accent can only be on the antepenult when the last syllable is short; as, *ἄρθρωπος*: in the genitive (*ἀρθρώπου*) the last syllable is long, and the accent is brought forward to the penult¹. At the end of a word the diphthongs *oi*, *ai*, are considered short, except in adverbs².

6. Words only take an acute accent on the final syllable, when they are followed by a stop or an enclitic; *τίς*, who, interrogative, forms an exception to this rule, and takes an acute accent, whether in the middle of a sentence or not.

7. When an oxytone word occurs in the middle of a sentence, the acute accent is changed into a grave: as, *ἡ τελετὴ ἡρχιστεν*, the service has begun, but *ἡρχιστεν ἡ τελετὴ*. Note the difference of accent on *τελετὴ* in the two sentences.

8. It is conjectured that the Greeks formerly raised their voices at the end of a clause with completed sense.

§ 8. THE GRAVE ACCENT.

1. The grave accent can only stand on the last syllable. For rules respecting use of the grave accent see § 7. 7.

§ 9. THE CIRCUMFLEX ACCENT.

1. The circumflex accent can be placed on the last syllable, or, if the last is short, on the penult: in the former

¹ This may not be a scientific analysis of the process, but it is the clearest way of stating the result.

² There is no Optative.

case the word is called perispomen, in the latter properispomen.

2. *τὸ μῆλον*, the apple, becomes in the genitive *τοῦ μῆλου*; the accent being changed from circumflex to acute, because the last syllable is long.

3. It can never be placed on a short vowel.

4. If, when the penult is long by nature and the last syllable short, the accent falls on the former, it must be circumflex; as, *τὸ σῶμα*.

§ 10. SPECIAL RULES FOR ACCENTUATION.

The following rules, most of which are taken from Parry, may assist the student in determining the position of the accent:—

(a) Oxytones are

Verbal substantives in *μή*, *μός*, *τήρ*, *τρίς*, *τρός*; as, *σεισμός*.

Substantives in *έν*; as, *βασιλεύς*, *ἰππεύς*.

Uncompounded Adjectives in *τός*, *ικός*, *μός*, *ρός*, *ής*, *ύς*; as, *ρητορικός*, *φοβερός*, *εὐμενής*, *ήδυς*.

(b) Paroxytones are

Substantives in *ία*; as, *δοκιμασία*.

Diminutives (of three syllables) in *ίον*, and in *ίσκος*, *ἶλος*, *ῖλος*; as, *νεανίσκος*, *παιδίον*.

Adverbs in *άκις*, *ίκα*, *δην*; as, *αὐτίκα*, *συλλήβδην*, *πολλάκις*.

§ 11. WORDS WITHOUT AN ACCENT.

All words are accented except the following, ten in number.

The article *ὁ*, *ἡ*, *οἱ*, *αι*, the.

The prepositions *εἰς*, in or into; *ἐν*, in; *ἐκ*, out of.

The conjunctions *εἴ*, if; *ώς*, how, that.

The negative *οὐ*.

§ 12. ENCLITICS.

1. Enclitics are words which throw their accent back on to the preceding word.
2. The principal are *μοῦ*, *μοί*, *μέ*, *μᾶς*, *σοῦ*, *σοί*, *σέ*, *σᾶς*, *τοῦ*, *τῶν*, *τίς*, *τινός*, *τινές*, *ποτέ*.
3. At the beginning of a sentence, they keep their accent.
4. When the preceding word is accented on the last syllable, the accent of the enclitic is absorbed.

ποτέ μου. Never in my life.

ὁ καλός μου πατήρ. My good father.

5. When the preceding word is paroxytone, a dissyllable enclitic keeps its accent, while the accent of a monosyllable is absorbed.

αι πράξεις σου. Your actions.

πράξεις τινές. Some actions.

6. When the preceding word is proparoxytone or proterospomen, the accent of the enclitic is thrown on to the last syllable of the preceding word, and becomes acute. Ex.

τὸ μάθημά μου. My lesson.

τὸ σῶμά μου. My body.

7. If several enclitics follow one another, each throws its accent back on to the preceding one. Ex.

δός μοι το. Give it me.

This at least is the rule in writing. In conversation a Greek would say *δός μοι το.*

The following words are given as an exercise to be read aloud. The greatest care must be taken to accentuate the proper syllable. The student will be able to form some

idea how different the intonation of Modern Greek is from that of Ancient Greek, as taught in England.

Αἴγισθος, Ἀλέξανδρος, Ἀντιγόνη, Ἄστια, Ἀχιλλεύς.—Βοιωτία, Βορέας.—Γαβριήλ, Γερμανία.—Δαμοκλῆς, Δημόκριτος, Διογένης.—Εἰρήνη, Ἐμπουσα, Ἐπίδαυρος.—Ζάκυνθος.—Ἡρακλῆς, Ἡχώ (Echo), Ἡσίοδος.—Θεανώ, Θεμιστοκλῆς, Θεόκριτος, Θησεύς, Θρασύβουλος, Θουκυδίδης.—Ισθμός, Ἰσοκράτης, Ἰωνία.—Καλυψώ, Κεφαλληνία, Κηφισσός, Κικέρων (Cicero), Κλεοπάτρα, Κόρινθος, Κρέονσα, Κυβέλη (Cybele).—Λαοκόων, Λεωνίδας, Λουκιανός, Λυσίμαχος.—Μαιάνδρος, Μήδεια (Medea), Μηδία (Media).—Ναυσικάα, Νηρεύς, Νικόδημος.—Οδυσσεύς, Ολυμπία, Ὄλυμπος, Ὀρφεύς.—Πελοπόννησος, Πολυκράτης.—Ποδόπη.—Σαλαμίς, Σεμέλη, Σιμωνίδης, Σωκράτης.—Τειρεσίας, Τιμολέων, Τυδεύς.—Ὑάκινθος.

§ 13. BREATHINGS.

1. There are two breathings,

- (a) the rough breathing or aspirate (') δασεῖα.
- (b) the smooth breathing (') ψιλή.

2. Every vowel and diphthong at the beginning of a word is written with a rough or smooth breathing.

3. In Modern Greek the rough breathing does not affect the pronunciation¹ of the word on which it is placed, although when preceded by the prepositions ἀπό, ἐπί, ὑπό, κατά, μετά, etc., the final vowel being dropped, it changes the final mute into the corresponding aspirate. (For examples see par. 6.)

4. *v* (epsilon) and *ρ* (rho), at the beginning of a word, are always written with the rough breathing. When two *ρ*s come together in one word, the former is written with a smooth, the latter with a rough breathing.

¹ Cf. Peile, p. 425.—Different as was the origin of *h* in the two languages (Greek and Latin), it is quite certain that the letter was rapidly vanishing in each of them, at the classical period of their literature, or even earlier.'

5. ρ (rho) is the only consonant which is written with a breathing.

EOTA SUBSCRIPT.

The Eota Subscript is not pronounced. It indicates that the vowel, under which it is placed, was formerly followed by an eota.

The most ordinary cases in which it is written are the 2nd and 3rd pers. sing. of the subjunctive (*νὰ λύῃς*, *νὰ λύῃ*), and the dative singular of substantives and adjectives.

§ 14. STOPS.

1. A full stop, *τελεία στιγμή* (.), has the same force as in English.

2. The ἄνω *τελεία* or *μέση στιγμή* (·) takes the place of our colon and semi-colon.

3. The comma (*ὑποστιγμή*) and note of exclamation (*ἐπιφωνηματικόν*) are the same as in English.

4. A semi-colon (;) has the force of our point of interrogation (*ἐρωτηματικόν*).

§ 15. THE ARTICLE.

The definite article (*τὸ ὄριστικὸν ἅρθρον*), δ, ή, τό, the, is declined as follows:—

Singular.			Plural.		
	M.	F.	N.	M.	F.
Nom.	ό	ή	τὸ	οἱ	αι
Gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς
Acc.	τὸν	τὴν	τὸ	τὸν	τὰς

There is no indefinite article (*ἀόριστον ἄρθρον*): its place is sometimes supplied by *εἰς*, *μία*, *ἕν*, one, or the indefinite pronoun, *τις*, *τι*. For example: a man, *εἰς* (or *ἔνας*) *ἄνθρωπος* or *ἄνθρωπός τις*.

§ 16. REMARKS ON THE DECLENSION OF NOUNS.

1. There are two numbers, the Singular and the Plural. The Dual is no longer used.

2. The Dative is only used in writing. In conversation it is generally replaced by the preposition *εἰς*, with the Accusative. Ex.

Δός το εἰς τὸν κύριον, and not *τῷ κυρίῳ*.

3. The *Genitive* Plural of all Nouns ends in *ων*.

4. In Neuter Nouns, the Nominative, Vocative, and Accusative are the same, in each number. Ex.

Sing., Nom. Voc. Acc. *ξύλον*. Plural, Nom. Voc. Acc. *ξύλα*.

5. The lower classes drop *ν* (Ne) at the end of a word. For example, they say, *διὰ τὸ θεό*, for God's sake, instead of *διὰ τὸν θεόν*: *εἰς τὴ δυστυχία*, in misfortune, for *εἰς τὴν δυστυχίαν*.

§ 17. SUBSTANTIVES.

1. Substantives (*ὄντατα οὐσιαστικά*) can be classed in three declensions¹, viz., two parasyllabic, which do not increase in the genitive, and one imparasyllabic, which does.

The First Declension comprises Masculines in *-as*, *-ης*.

Feminines in *-a*, *-η*.

The Second „ „ Masc. and Fem. in *-os*, *-ous*.

Neuter in *-ov*, *-ouv*, *-i(ov)*.

The Third „ „ All substantives which increase in the Genitive.

¹ This classification is adopted by the Greeks.

2. There is a supplementary Declension, used only in the spoken language, which is not included in the above classification.

3. There are three Genders: Masculine (*ἀρσενικόν*), Feminine (*θηλυκόν*), and Neuter (*οὐδέτερον*).

4. *Masculine* are the names for men who follow certain professions or trades (*ὁ ταρίας*, the cashier, *ὁ ράπτης*, the tailor), all months, and, with a few exceptions, mountains and rivers; substantives in *ευς*, *ων* and first declensions in *ας*, *ης*.

5. *Feminines* are the names for women who follow certain occupations (*ἡ ράπτρια*, the seamstress), all arts, handicrafts, and sciences, the names of towns, trees, islands, and countries; terminations in *ια* and first declension in *α*, *η*.

6. *Neuter* are the letters of the alphabet, most diminutives, and verbal substantives; the second declension in *ον* and the third declension in *μα*, *ι*, *υ*.

The above enumeration makes no pretence to be complete. It could not be rendered so without very considerable enlargement, which would only confuse the student.

§ 18. FIRST DECLENSION.

The First Declension contains

Masculine nouns in *ας* and *ης*.

Feminine nouns in *α* and *η*.

I. Ὁ *ταρίας*, the cashier.

Singular.		Plural.	
Nom. ὁ	ταρίας	οἱ	ταρίαι
Gen. τοῦ	ταρίου	τῶν	ταριῶν
Dat. τῷ	ταρίᾳ	τοῖς	ταρίαις
Acc. τὸν	ταρίαν	τοὺς	ταρίας
Voc. ὥ	ταρία	ὦ	ταρίαι

Like ταμίας are
ο νεανίας, the young man. | ο κοχλίας, the snail.

Some proper names in -as make the Genitive in -a instead of -ou, as: ο Ἀνανίας, ο Θωμᾶς, ο Λουκᾶς, κ.τ.λ. (see 6.)

2. Ο πολίτης, the citizen.

Singular.	Plural.
Nom. δ πολίτης	οι πολῖται (vern. πολίταις)
Gen. τοῦ πολίτου (vernacular πολίτη)	τῶν πολιτῶν
Dat. τῷ πολίτῃ	τοῖς πολίταις
Acc. τὸν πολίτην	τοὺς πολίτας (vern. πολίταις)
Voc. ὁ πολίτα	ὁ πολῖται (vern. πολίταις).

Like πολίτης are
ο ναύτης, the sailor. | ο καπνοπώλης, the tobacconist.
ο ποιητής, the poet. | ο νομάρχης, the prefect.

3. Η γλῶσσα, the tongue or language.

Singular.	Plural.
Nom. η γλῶσσα	αι γλῶσσαι (γλώσσαις)
Gen. τῆς γλώσσης (γλώσσας)	τῶν γλωσσῶν
Dat. τῇ γλώσσῃ	ταῖς γλώσσαις
Acc. τὴν γλώσσαν	τὰς γλώσσας (ταῖς γλώσσαις)
Voc. ὁ γλῶσσα	ὁ γλῶσσαι (γλώσσαις).

Like γλῶσσα are
ἡ θάλασσα, the sea. | η τράπεζα, the table, the bank.
ἡ ρίζα, the root. | η μοῦσα, the Muse.

4. Ἡ ὥρα, the hour.

Singular.	Plural.
Nom. ἡ ὥρα	αι ὥραι
Gen. τῆς ὥρας	τῶν ὥρῶν
Dat. τῇ ὥρᾳ	ταῖς ὥραις
Acc. τὴν ὥραν	τὰς ὥρας
Voc. ὥρα	ὥραι.

Like ὥρα are

ἡ χαρά, the joy. | ἡ σοφία, the wisdom.
 ἡ σφαῖρα, the ball. | ἡ συμφωνία the agreement.
 ἡ βλακεία, the stupidity. | ἡ καρδία, the heart.

And all feminines in *a* preceded by *ρ* or a vowel.

5. Ἡ τιμή, the honour or price.

Singular.	Plural.
Nom. ἡ τιμὴ	αι τιμαὶ
Gen. τῆς τιμῆς	τῶν τιμῶν
Dat. τῇ τιμῇ	ταῖς τιμαῖς
Acc. τὴν τιμὴν	τὰς τιμὰς
Voc. ὥρα	τιμαί.

Like τιμή are

ἡ φωνή, the voice. | ἡ μνήμη, the memory.
 ἡ ἀρετή, the virtue. | ἡ κόμη, the hair.
 ἡ ψυχή, the soul. | ἡ ἑορτή, the fête, holiday.

6. Ὁ Ἐπαμεινώνδας, Epaminondas.

Singular.	Plural.
Nom. ὁ Ἐπαμεινώνδας	οἱ Ἐπαμεινῶνδαι
Gen. τοῦ Ἐπαμεινώνδα	τῶν Ἐπαμεινωνδῶν
Dat. τῷ Ἐπαμεινώνδᾳ	τοῖς Ἐπαμεινώνδαις
Acc. τὸν Ἐπαμεινώνδαν	τοὺς Ἐπαμεινώνδας
Voc. ὥρα	Ἐπαμεινῶνδαι.

Like Ἐπαμεινώνδας are

ο Πυθαγόρας, Pythagoras.	ο Ἀνανίας, Ananias.
ο Λεωνίδας, Leonidas.	

§ 19. REMARKS ON THE FIRST DECLENSION.

1. Masculine nouns in *της*, *πης*, *αρχης*, *μετρης*, *πωλης*, *ωνης*, *τριβης*, *λατρης*, and the names of nationalities as Πέρσης form the vocative in *a* short.

Ex. Πέρσης,	the Persian,	Voc. Πέρσα
νομάρχης,	the prefect,	„ νομάρχα
βιβλιοπώλης,	the bookseller,	„ βιβλιοπώλα.

2. In the vernacular all Feminine Substantives of this declension, in *a*, form the Genitive in *as*. In writing, this is only done when the final *a* of the nominative is preceded by *ρ* or a vowel.

3. The Genitive Plural of words of the first declension has a Circumflex Accent on the last syllable. Ex. *τῶν καπνοπωλῶν*, of the tobacconists. The only exceptions are feminine adjectives, of which the masculine ends in *os*, and is paroxytone, proparoxytone, or properispomenon. Ex. ο ἄγιος, η ἄγια, Gen. Plur. *τῶν ἀγίων*.

4. All parasyllabic oxytones take a circumflex in the Genitive and Dative.

5. In words like *ῷρα*, *βιβλιοπώλης*, *Ἐπαμεινώνδας*, although the last syllable but one is a long *o*, it can only take an acute accent, not a circumflex, because the last syllable is long. In those cases however where the final syllable is short, it takes a circumflex: e.g. Nom. Plur. *ai ὥραι*, *oi βιβλιοπώλαι*. Similarly ο *πολίτης*, the citizen, has in Nom. Plur. *oi πολῖται*.

6. The Dative Plural originally ended in *-αιστι* in the first declension and *-ουσι* in the second. These forms are found in poetry, and in Ionic prose.

7. The vulgar form of the Accusative Plural—*τὰῖς δόξαις* for *τὰς δόξας*—is Aeolic and an acknowledged archaism. It was originally *τὰν δόξανς*. The old *v* has been dropped, and the vowel consequently modified.

Vocabulary.

he cheated, *ἡπάτησε* (*ἀπατῶ*).
was, *ἦτο* (*εἴμαι*).
he accused, *ἐκατηγόρησε* (*κατηγορῶ*).
they do, *κάμνουν* (*κάμνω*), *περιποιῶν* (*περιποιῶ*).
he, she, it is; they are, *εἶναι* (*εἴμαι*).

they asked, *ἐξήτησαν* (*ξητῶ*).
between us, *μεταξύ μας*.
it has been dissolved (broken),
διελύθη (*διαλύω*).
he became, *ἔγεινε* (*γίνομαι*).
he has not spoken, *δὲν ὠμίλησε* (*όμιλῶ*).
for the last hour, *πρὸ μιᾶς ἥρας*.

Exercise¹.

FIRST DECLENSION.

The cashier has cheated the citizen.

The language of Ananias was false.

Silence more often arises from stupidity than from wisdom.

The prefect accused the bookseller.

Virtues do honour to a man.

What is the price of that book?

The country is very barren.

ΠΡΩΤΗ ΚΛΙΣΙΣ.

Ο ταμίας ἡπάτησε τὸν πολίτην.

Ἡ γλῶσσα τοῦ Ἀνανίᾳ ἦτο ψευδής.

Ἡ σιωπὴ προέρχεται συχνότερα ἐκ τῆς βλακείας ἢ ἐκ τῆς σοφίας.

Ο νομάρχης ἐκατηγόρησε τὸν βιβλιοπώλην.

Αἱ ἀρεταὶ περιποιῶν τιμὴν εἰς τὸν ἄνθρωπον.

Ποία εἶναι ἡ τιμὴ τοῦ βιβλίοι τούτου;

Ἡ χώρα εἶναι πολὺ ἄγονος.

¹ After once reading through the exercise, the student should cover the Greek, while he translates the English, and vice versa.

How loud the voice of Epa-	Πόσον δυνατὴ εἶναι ἡ φωνὴ τοῦ
minondas is !	Ἐπαμεινώνδα !
The sailors asked the way to	Οἱ ναῦται ἐξήτησαν τὸν δρόμον
the tobacconist's.	πρὸς τοῦ καπνοπώλου.
The bank is closed on fête	‘Η τράπεζα εἶναι κλειστὴ τὰς
days.	έορτάς.
The sea is a good subject for	‘Η θάλασσα εἶναι καλὸν ἀντι-
a poet.	κείμενον διὰ τὸν ποιητήν.
The agreement between us	‘Η μεταξύ μας συμφωνία διε-
was broken.	λύθη.
The memory of that boy is	‘Η μνήμη αὐτοῦ τοῦ παιδίου
wonderful.	εἶναι θαυμασία.
The hair of Pythagoras turned	‘Η κόμη τοῦ Πυθαγόρα ἔγεινε
white.	λευκή.

§ 20. SECOND DECLENSION.

The Second Declension contains

Masculine and Feminine Nouns in *os*, *ous*.

Neuter Nouns in *ov*, *ouv*, and *i(ov)*.

I. Ὁ ἄνθρωπος, the man.

Singular.

Nom.	ὁ	ἄνθρωπος
Gen.	τοῦ	ἀνθρώπου
Dat.	τῷ	ἀνθρώπῳ
Acc.	τὸν	ἀνθρώπον
Voc.	ὦ	ἄνθρωπε

Plural.

οἱ	ἄνθρωποι
τῶν	ἀνθρώπων
τοῖς	ἀνθρώποις
τοὺς	ἀνθρώπους
ὦ	ἄνθρωποι.

Like *ἄνθρωπος* are

ὁ ὑπουργός, the minister.

ὁ ἀδελφός, the brother.

ὁ πόλεμος, the war.

ὁ ἄνεμος, the wind.

ὁ σίδηρος, the iron.

ὁ μολυβδός, the lead.

ὁ λαός, the people.

ὁ τόπος, the country.

ὁ ώμος, the shoulder.

2. Ἡ ὁδός, the road.

Singular.		Plural.
Nom. ἡ	ὁδός	αι
Gen. τῆς	όδον	τῶν
Dat. τῇ	όδῳ	ταῖς
Acc. τὴν	όδὸν	τὰς
Voc. ω	όδε	ω

Like ὁδοί are

ἡ νῆσος, the island.	ἡ λέμβος, the boat.
ἡ νόσος, the disease.	ἡ Χῖος, Chios (Scio).
ἡ μέθοδος, the method.	ἡ Σάμος, Samos.

3. Τὸ ρόδον, the rose.

Singular.		Plural.
Nom. τὸ	ρόδον	τὰ
Gen. τοῦ	ρόδου	τῶν
Dat. τῷ	ρόδῳ	τοῖς
Acc. τὸ	ρόδον	τὰ
Voc. ω	ρόδον	ω

Like ρόδον (regarding the final -ν see § 16. 5) are

τὸ πτηνόν, the bird.	τὸ νερόν, the water.
τὸ πρόσωπον, the face or front.	τὸ μέταλλον, the metal.
τὸ βιβλίον, the book.	τὸ ὅπλον, the gun.
τὸ ὄνειρον, the dream.	τὸ ροδάκινον, the peach.
τὸ λεξικόν, the lexicon or dictionary.	τὸ ἀλογον, the horse (sc. irrational animal).

§ 21.

1. To the Second Declension belong Diminutives in *ιον*, as τὸ ψωμίον, the bread.

2. In the vernacular the final syllable *ον* is dropped, and the Nominative Singular ends in *ι*, oxytone. The other cases are formed from the original *ιον*.

3. These words have no diminutive force in ordinary use¹.

4. When two syllables are bound together by the synesis, as in *χαρτιά*, the first is pronounced very short, the second with raised tone and a strong accent.

4. *Tò χαρτί*, the paper.

Singular.	Plural.
Nom. <i>τò χαρτί</i>	<i>τà χαρτιά</i>
Gen. <i>τοῦ χαρτιοῦ</i>	<i>τῶν χαρτιῶν</i>
Dat. not used	not used
Acc. <i>τò χαρτί</i>	<i>τà χαρτιά</i>
Voc. <i>ὦ χαρτί</i>	<i>ὦ χαρτιά</i> .

Like *χαρτί* are

<i>τò ψωμί</i> , the bread.	<i>τò κεφάλι</i> , the head.
<i>τò κρασί</i> , the wine.	<i>τò φρύδι</i> , the eyebrow.
<i>τò αὐτί</i> , the ear.	<i>τò τουφέκι</i> , the gun.
<i>τò κλειδί</i> , the key.	<i>τò σπαθί</i> , the sword.
<i>τò γυαλί</i> , the window-glass.	<i>τò κυνήγι</i> , the shooting.
<i>τò πουλί</i> , the bird.	<i>τò ταξεῖδι</i> , the journey or voyage.
<i>τò μάτι</i> , the eye (sc. <i>όμματιον</i>).	

5. The diminutives in *-άκιον* (shortened form *-άκι*), must also be noticed, such as *τò λουλουδάκι* (Greek termination affixed to Turkish root), the little flower, *τò δένδρακι*, the little tree, from *τò δένδρον*, *τò παιδάκι*, the little boy, from *τò παιδί(ον)*.

§ 22.

There is also a contracted form of this declension, which is constantly used in writing. The final vowel of the root is contracted, with that of the termination, in all cases.

¹ Cf. Italian sorella, fratello, German mädchen, veilchen, and frequent use of diminutives in Aristophanes and Plautus.

5. 'Ο διάπλος or διάπλος, the passage.

Singular.	Plural.
Nom. ὁ διάπλος	οἱ διάπλοι
Gen. τοῦ διάπλου	τῶν διάπλων
Dat. τῷ διάπλῳ	τοῖς διάπλοις
Acc. τὸν διάπλον	τοὺς διάπλοντας
Voc. ὁ διάπλος	ὦ διάπλοι.

Like διάπλος are

ὁ ρῦς, the current.

ὁ πλοῦς, the voyage.

ἡ νοῦς, the mind.

οἱ ἀπόπλοις, the departure (by water).

οἱ κρυψίνοις, the crafty man.

6. Τὸ ὀστοῦν or ὀστέον, the bone.

Singular.	Plural.
Nom. τὸ ὀστοῦν	τὰ ὀστᾶ
Gen. τοῦ ὀστοῦ	τῶν ὀστῶν
Dat. τῷ ὀστῷ	τοῖς ὀστοῖς
Acc. τὸ ὀστοῦν	τὰ ὀστᾶ
Voc. ὁ ὀστοῦν	ὦ ὀστᾶ.

Like ὀστοῦν are

τὸ διπλοῦν, the double.

τὸ κυανοῦν, the blue.

Vocabulary.

honoured, τιμώμενος (*τιμᾶ*)¹.he has, ἔχει (*ἔχω*).he died, ἀπέθανεν (*ἀποθνήσκω*).put, place (imp.) βάλε (*βάλλω*).they go, πηγαίνουν (*πηγαίνω*, fut. θὰ ὑπάγω).give me, δός μοι² (*δίδω*).

in general, ἐν γένει.

bring me, φέρε μοι² (*φέρω*).

there are, ὑπάρχουσι.

to be late, ἀργῶ, βραδύνω.

¹ ὑπδ with Genitive.² μον is generally used for μοι.

Exercise.

SECOND DECLENSION.

He is a man esteemed by the people.

That man has a clever (wide-awake) face.

Hedied of disease of the heart. Put the roses in the glass.

They often go out shooting (or hunting).

Iron and lead are the only metals found in the country.

Give me some peaches and a fig.

New year's gifts are generally useless.

The ship is small; you will not enjoy the passage.

Go up that street.

You must go straight up the hill.

Bring me the keys.

Are there any birds about here?

The current of the stream is very strong.

The departure of the boat was delayed.

He has a superior mind.

The crafty man met with his match.

ΔΕΥΤΕΡΑ ΚΛΙΣΙΣ.

Ἐννις ἄνθρωπος τιμώμενος ὑπὸ τοῦ λαοῦ.

Οὐ ἄνθρωπος οὐτος ἔχει ἔξυπνον πρόσωπον.

Ἄπεθανεν ἀπὸ καρδιακὴν νόσον.

Βάλε τὰ ρόδα εἰς τὸ ποτήριον.

Πηγαίνουν συχνὰ εἰς τὸ κυνήγιον.

Ο σιδῆρος καὶ ὁ μῶλυβδος εἶναι τὰ μόνα μέταλλα, τὰ ὅποια (ποῦ) εὑρίσκονται εἰς τὸν τόπον.

Δός μοι (μου, με) ὄλιγα ρόδάκινα καὶ ἐν σύκον.

Τὰ δῶρα τοῦ νέου ἔτους εἶναι ἐν γένει ἄχρηστα.

Τὸ πλοῖον εἶναι μικρόν δὲν θὰ εὐχαριστηθῆτε εἰς τὸ ταξείδιον.

Ἀναβῆτε τὴν ὁδὸν ταύτην (τὸν δρόμον τοῦτον).

Πρέπει νὰ ἀναβῆτε κατ' εὐθεῖαν τὸν λόφον (νὰ πάτε ἵσια ἐπάνω εἰς τὸ βουνό).

Φέρε μοι (μου, με) τὰ κλειδιά.

Υπάρχουσι πτηνὰ ἐδῶ πέριξ;

Ο ροῦς τοῦ ποταμοῦ εἶναι πολὺ ὄρμητικός.

Ο ἀπόπλους τοῦ πλοίου ἐβράδυνε (ῆργησε).

Ἐχει ἕκτακτον νοῦν.

Ο κρυψίνος (πανούργος) εὗρε τὸν ὄμοιόν του (τὸ ταῖρί του).

§ 23. THIRD DECLENSION.

The Third Declension contains all nouns which increase the number of their syllables in the genitive.

Terminations *a*, *i*, *v*, *ω*, *ξ*, *ρ*, *σ*, *ν*, *ψ*.

Nouns of this declension can be divided into two large classes, Simple and Contracted.

§ 24. SIMPLE OR UNCONTRACTED NOUNS.

I. Ὁ ἀγῶν, the contest.

Singular.	Plural.
Nom. ὁ ἀγῶν	οἱ ἀγῶνες
Gen. τοῦ ἀγῶνος	τῶν ἀγῶνων
Dat. τῷ ἀγῶνι	τοῖς ἀγῶσι
Acc. τὸν ἀγῶνα	τοὺς ἀγῶνας
Voc. ὁ ἀγῶν	ὦ ἀγῶνες.

Like ἀγῶν are

ὁ αἰών, the age or century.	ὁ κάδων, the bell.
ὁ ἄνθών, the flower-garden.	ὁ χειμών, the winter.

The following words are declined in the same manner, except that the *ω* of the Nom. is changed to a *o* in the Genit. and other cases. See § 25. 5.

ὁ δαιμόν, the demon.	ὁ γείτων, the neighbour.
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2. Ο γέρων, the old man.

Singular.	Plural.
Nom. ὁ γέρων	οἱ γέροντες
Gen. τοῦ γέροντος	τῶν γερόντων
Dat. τῷ γέροντι	τοῖς γέροντσι
Acc. τὸν γέροντα	τοὺς γέροντας
Voc. ὁ γέρον	ὦ γέροντες.

Like γέρων are

ὁ λέων, the lion.	ὁ δράκων, the dragon.
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3. Ὁ ρήτωρ, the orator.

Singular.	Plural.
Nom. ὁ ρήτωρ	οἱ ρήτορες
Gen. τοῦ ρήτορος	τῶν ρήτορων
Dat. τῷ ρήτορι	τοῖς ρήτορσι
Acc. τὸν ρήτορα	τοὺς ρήτορας
Voc. ὁ ρήτορ	ὁ ρήτορες.

Like ρήτωρ are

ὁ πράκτωρ, the agent.

| ὁ κοσμήτωρ, the usher.

4. Ὁ φύλαξ, the guard.

Singular.	Plural.
Nom. ὁ φύλαξ	οἱ φύλακες
Gen. τοῦ φύλακος	τῶν φυλάκων
Dat. τῷ φύλακι	τοῖς φύλαξι
Acc. τὸν φύλακα	τοὺς φύλακας
Voc. ὁ φύλαξ	ὁ φύλακες.

Like φύλαξ are

ὁ πίναξ, the table of contents,
the blackboard.

| ὁ ἄκθραξ, the coal.

ὁ ρύαξ, the stream.

| ἡ σάρξ, the flesh.

| ἡ αὐλαξ, the furrow, the gutter.

5. Ἡ ἐλπίς, the hope.

Singular.	Plural.
Nom. ἡ ἐλπίς	αι ἐλπίδες
Gen. τῆς ἐλπίδος	τῶν ἐλπίδων
Dat. τῇ ἐλπίδι	ταῖς ἐλπίσι
Acc. τὴν ἐλπίδα	τὰς ἐλπίδας
Voc. ὡς ἐλπίς	ὡς ἐλπίδες.

Like ἐλπίς are

ἡ φροντίς, care.

| ἡ σανίς, the plank, the board.

ἡ πατρίς, native land.

| ἡ ἑσπερίς, the evening party.

6. Ἡ ωραιότης, the beauty.

Singular.	Plural.
Nom. ἡ ωραιότης	αἱ ωραιότητες
Gen. τῆς ωραιότητος	τῶν ωραιοτήτων
Dat. τῇ ωραιότητι	ταῖς ωραιότητι
Acc. τὴν ωραιότητα	τὰς ωραιότητας
Voc. ῥ ωραιότης	ὦ ωραιότητες.

Like ωραιότης are

ἡ κοσμιότης, modesty.	ἡ ἀγαθότης, goodness.
ἡ νεότης, youth.	ἡ νηπιότης, childhood.
ἡ λαμπρότης, brightness.	ἡ σταθερότης, firmness.
ἡ ὁμότης, barbarity.	

7. Τὸ σῶμα, the body.

Singular.	Plural.
Nom. τὸ σῶμα	τὰ σώματα
Gen. τοῦ σώματος	τῶν σωμάτων
Dat. τῷ σώματι	τοῖς σώμασι
Acc. τὸ σῶμα	τὰ σώματα
Voc. ῥ σῶμα	ὦ σώματα.

Like σῶμα are

τὸ κτῆμα, the estate, the farm.	τὸ ρῆμα, the verb.
τὸ κῦμα, the wave.	τὸ αἴνιγμα, the enigma (puzzle).
τὸ νῆμα, the thread.	τὸ γράμμα, the letter.

Many neuters of the common language ending in *-σιμον* are declined after this model: as,

τὸ λουσιμον, the bathing, washing. Gen. τοῦ λουσίματος.
 τὸ γράψιμον, the writing, handwriting. Gen. τοῦ γραφίματος.

It is unnecessary to give the full declension of the following words, as when the Genitive is known, all other cases can easily be formed.

ο κλητήρ,	the policeman,	Gen. τοῦ κλητῆρος.
ἡ νύξ,	the night,	,, τῆς νυκτός.
δ τρίποντος,	the tripod,	,, τοῦ τρίποδος.
δ ἥρως,	the hero,	,, τοῦ ἥρως.
ἡ Ἑλλάς,	Greece,	,, τῆς Ἑλλάδος.
ἡ Σαλαμῖς,	Salamis,	,, τῆς Σαλαμῖνος.
δ λιμήν,	the harbour,	,, τοῦ λιμένος.
δ γίγας,	the giant,	,, τοῦ γίγαντος.
ἡ λαῖλαψ,	the tempest,	,, τῆς λαῖλαπος.
ἡ χάρις,	the grace (favour),	,, τῆς χάριτος,
		Acc. τὴν χάριν.

§ 25. REMARKS ON UNCONTRACTED NOUNS OF THE THIRD DECLENSION.

1. The common language changes the termination of the Nominative in this Declension. Thus, with Masculine words the Accusative Plural form is used for the Nominative Singular, and the Singular declined after the modern Supplementary Declension. The Plural is regular. With Feminine words the Accusative Singular form is used for the Nominative. The other cases are regular. Ex. ὁ ἀγῶνας, ὁ αἰῶνας, ὁ δαιμόνας, ὁ γείτονας, ἡ εἰκόνα, ὁ ἄρχοντας, ἡ σιλπιγγα, ἡ ἐλπίδα, ἡ πατρίδα, ἡ Ἑλλάδα, ἡ ἑβδομάδα, ἡ ὥραιότητα, etc.

2. The Stem of Substantives of the Third Declension may generally be found by cutting off the termination *-os* from the Genitive. Ex. λέων, a lion; Gen. λέοντ-ος, Stem, λεοντ. γίγας, a giant; Gen. γίγαντ-ος, Stem, γιγαντ.¹

3. The accent remains on the same syllable in all cases, if the quantity of the last syllable allows it. In the Genitive

¹ ἔθνος a nation, gen. ἔθνεος. Stem ἔθνε. If the stem ends with a consonant, the word is uncontracted; if it ends with a vowel, it is generally contracted.

Plural the final syllable is long, so that the accent cannot be further back than the penult. Ex. *πρᾶγμα*, Gen. *πράγματος*, Gen. Plur. *πραγμάτων*.

4. Monosyllables are accented on the last syllable, with a circumflex if it is long, and with an acute if it is short.

5. The *δ*, *τ*, and *ν* sounds are discarded before *σι*, in the Dative Plural.

Ex. Dat. Sing. *λαμπάδι*, Dat. Plur. *λαμπάσι*.

„	<i>χάριτι</i>	„	<i>χάρισι</i> .
„	<i>λιμένι</i>	„	<i>λιμέσι</i> .

6. *ν* (Ne) is added to the Dative Plural for euphony whenever the following word begins with a vowel¹.

7. The Accusative Singular of all Masculine and Feminine Nouns originally ended in *-ν*. This was pronounced after Consonant Stems by inserting *a*; as, *λέοντ-a-ν*. In the Plural this termination was *-νς*; as, *λέοντ-a-νς*.

§ 26. CONTRACTED NOUNS OF THE THIRD DECLENSION.

Several nouns of the third declension are called contracted because in one or more cases the final vowel of the root and the vowel of the termination are contracted into one syllable.

They may be divided into three classes.

First Class.

Masc.	in <i>ης</i>	}	Gen. <i>οῦς</i> .
Fem.	in <i>ω, ως</i>		
Neut.	in <i>ος, ες</i>		Gen. <i>ους</i> .

¹ Cf. Quintilian, xii. 10. 31, 'Graeci *n* literam jucundam et in fine præcipue quasi tinnientem ponunt.'

I. Ὁ ἀληθῆς, the true man.

Singular.	Plural.
Nom. δ <i>ἀληθῆς</i>	οἱ <i>(ἀληθέες)</i> ἀληθεῖς
Gen. τοῦ <i>(ἀληθέος)</i> ἀληθοῦς	τῶν <i>(ἀληθών)</i> ἀληθῶν
Dat. τῷ <i>(ἀληθεῖ)</i> ἀληθεῖ	τοῖς <i>ἀληθέσι</i>
Acc. τὸν <i>(ἀληθέα)</i> ἀληθῆ	τοὺς <i>(ἀληθέας)</i> ἀληθεῖς
Voc. ὁ <i>ἀληθῆς</i>	ὦ <i>(ἀληθέες)</i> ἀληθεῖς.

Like ἀληθῆς are declined all proper names ending in φάνης, γένης, κράτης, μέδης, πήθης, σθένης, κλέης, and all adjectives which form the masculine and feminine in ης, as

ὁ Ἀριστοφάνης, Aristophanes.	ὁ Δημοσθένης, Demosthenes
ὁ Διογένης, Diogenes.	ὁ εὐτυχῆς, the happy man.
ὁ Ἰπποκράτης, Hippocrates.	ὁ ψευδῆς, the false man.
ὁ Ἀρχιμήδης, Archimedes.	ὁ ἐγκρατῆς, the temperate man.

Attention should be given to the accentuation of the vocative of these proper names—ὦ Διόγενες, ὦ Ἀρχιμῆδες, etc.

Ὁ Ἡρακλῆς (-κλέης) is declined somewhat differently : Gen. τοῦ Ἡρακλέους, Dat. τῷ Ἡρακλεῖ, Acc. τὸν Ἡρακλῆ, Voc. ὦ Ἡράκλεις.

Like ὁ Ἡρακλῆς are declined ὡς Περικλῆς, Δαμοκλῆς, etc.

2. Ἡ ἡχώ, the echo.

Singular.	Plural.
Nom. ἡ ἡχώ	αἱ ἡχοὶ
Gen. τῆς <i>(ἡχούς)</i> ἡχοῦς	τῶν <i>ἡχῶν</i>
Dat. τῇ <i>(ἡχοῖ)</i> ἡχοῖ	τοῖς <i>ἡχοῖς</i>
Acc. τὴν <i>(ἡχόα)</i> ἡχώ	τοὺς <i>ἡχοὺς</i>
Voc. ὦ ἡχοῖ	ὦ ἡχοῖ.

Like ἡχώ are declined

ἡ πειθώ, persuasion.	ἢ αἰδώς, modesty.
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3. Τὸ ἔθνος, the nation.

Singular.

Nom.	τὸ	ἔθνος
Gen.	τοῦ	(ἔθνεος) ἔθνους
Dat.	τῷ	(ἔθνεϊ) ἔθνει
Acc.	τὸ	ἔθνος
Voc.	ὦ	ἔθνος

Plural.

τὰ	(ἔθνεα)	ἔθνη
τῶν	(ἔθνέων)	ἔθνῶν
τοῖς	ἔθνεσι	
τὰ	(ἔθνεα)	ἔθνη
ὦ	(ἔθνεα)	ἔθνη.

Like ἔθνος are declined all neuter nouns in *os*, as

τὸ τεῖχος, the wall (of a city). | τὸ γένος, the race.

✗ τὸ χεῖλος, the lip. | τὸ πάθος, the suffering or passion.

And neuter adjectives in *es*, as

εὐτελές, mean. | εὐτυχές, happy.

Second Class.

Masc. in *vs* } Gen. *ew*s (proparoxytone).

Fem. in *is*

Neut. in *v, i* Gen. *eos*.

1. Ὁ πρέσβυς, the ambassador.

Singular.

Nom.	ὁ	πρέσβυς
Gen.	τοῦ	πρέσβεως
Dat.	τῷ	πρέσβει
Acc.	τὸν	πρέσβυν
Voc.	ὦ	πρέσβυ

Plural.

οἱ	(πρέσβεες)	πρέσβεις
τῶν	πρέσβεων	
τοῖς	πρέσβεσι	
τοὺς	(πρέσβεας)	πρέσβεις
ὦ	(πρέσβεες)	πρέσβεις.

Like πρέσβυς are

ἢ πῆχυς, the cubit or forearm. | ὁ πέλεκυς, the axe.

2. Ἡ πόλις, the town.

Singular.

Nom.	ἡ	πόλις
Gen.	τῆς	πόλεως
Dat.	τῇ	(πόλεϊ) πόλει
Acc.	τὴν	πόλιν
Voc.	ὦ	πόλις, πόλι (πόλε)

Plural.

αἱ	(πόλεες)	πόλεις
τῶν	πόλεων	
τοῖς	πόλεσι	
τὰς	(πόλεας)	πόλεις
ὦ	(πόλεες)	πόλεις.

Like *πόλις* are

ἡ πρᾶξις, the act or practice.	ἡ ὕβρις, the insult.
ἡ πίστις, the faith.	ἡ κίνησις, the movement.

3. Τὸ ἄστυ, the city.

Singular.	Plural.
Nom. τὸ ἄστυ	τὰ (ἄστεα) ἄστη
Gen. τοῦ ἄστεος	τῶν ἄστεων
Dat. τῷ ἄστει	τοῖς ἄστεσι
Acc. τὸν ἄστυ	τὰ (ἄστεα) ἄστη
Voc. ὁ ἄστυ	ὁ (ἄστεα) ἄστη.

Third Class.

Masc. in *ευς*, *υς*. Fem. in *υς*.

1. Ὁ ἵερεύς, the priest.

Singular.	Plural.
Nom. ὁ ἵερεύς	οἱ (ἵερεες) ἱερεῖς
Gen. τοῦ ἱερέως	τῶν ἱερέων
Dat. τῷ ἱερεῖ	τοῖς ἱερεῦσι
Acc. τὸν ἱερέα	τοὺς (ἵερευς) ἱερεῖς
Voc. ὁ ἱερεῦν	ὁ (ἵερεες) ἱερεῖς.

Like *ἱερεύς* are

δόπιπεύς, the horseman.	δόκουρεύς, the barber.
δόβασιλεύς, the king.	δόπωρεύς, the pilot.
δόγονεύς, the parent.	

2. Ὁ ἰχθύς, the fish.

Singular.	Plural.
Nom. ὁ ἰχθύς	οἱ (ἰχθύες) ἰχθῦς
Gen. τοῦ ἰχθύος	τῶν ἰχθύων
Dat. τῷ ἰχθύῃ	τοῖς ἰχθύσι
Acc. τὸν ἰχθύν	τοὺς (ἰχθύας) ἰχθῦς
Voc. ὁ ἰχθύν	ὁ (ἰχθύες) ἰχθῦς.

Like *iχθύς* (vern. *τὸ ψάρι*) are

- ο μῦς (,, ο ποντικός), the mouse.
- ἡ ὀφρύς (,, τὸ φρύδι), the eye-brow.
- ἡ δρῦς (,, η βαλανιδιά), the oak.

§ 27. There are several irregular nouns in common use. The following are the principal :—

Nom.		Gen.
ὁ ἄνηρ,	the man,	τοῦ ἄνδρος.
ὁ πατήρ,	the father,	τοῦ πατρός.
ἡ μήτηρ,	the mother,	τῆς μητρός.
ἡ θυγάτηρ,	the daughter,	τῆς θυγατρός.
τὸ γάλα,	the milk,	τοῦ γάλακτος.
τὸ γόνυ,	the knee,	τοῦ γόνατος.
τὸ φρέαρ,	the well,	τοῦ φρέατος.
ὁ Ζεύς,	Jupiter,	τοῦ Διός.
ἡ γυνή,	the woman,	τῆς γυναικός.
ἡ θρίξ,	the hair,	τῆς τριχός.
ὁ μάρτυς,	the witness,	τοῦ μάρτυρος.
τὸ δόρυ,	the spear,	τοῦ δόρατος.
ὁ βοῦς	the ox,	τοῦ βόος.
ὁ ποῦς,	the foot,	τοῦ ποδός.
τὸ οὖς,	the ear,	τοῦ ὠτός.
ὁ κύων,	the dog,	τοῦ κυνός.
ἡ ναῦς,	the ship,	τῆς νηός.
τὸ ὕδωρ,	the water,	τοῦ ὕδατος.

'Ο πατήρ, ή μήτηρ, ή θυγάτηρ, &c., are called syncopated nouns, because in the Genitive and Dative Singular and Dative Plural the -e is dropped by syncope. They all make the Dative Plural in -άστι. 'Αστρίρ, a star, makes Dative Plural ἀστράστι, but is not syncopated in other cases.

The syncopated cases of nouns take an acute accent on

the syllable after the stem if it is short ; a circumflex if long. The other cases are accented regularly.

§ 28. REMARKS ON CONTRACTED NOUNS OF THE THIRD DECLENSION.

First Class. Feminines form the plural like the Second Declension. Ex. *ai ἡχοῖ*.

All words of this Class have a circumflex on the last syllable in the Genitive Plural. Ex. *τῶν ἡχῶν*.

Words of the Second Class form an exception to the general rules on accents. Those which are not accented on the last syllable in the Nominative are accented on the antepenultimate in the Genitive, although the ultimate is long. Ex. *τοῦ πρέσβεως*.

Third Class. Substantives in *εύς* form the Accusative in *έα*, and are oxytone in the Nominative. Ex. *ὁ βασιλεύς, τὸν βασιλέα*.

§ 29. SUPPLEMENTARY DECLENSION.

This Declension is only used in the spoken language : it is composed of nouns which increase in the Plural but not in the oblique cases of the Singular.

I. 'Ο παπᾶς, the priest.

Singular.	Plural.
Nom. ὁ παπᾶς	οἱ παπάδες
Gen. τοῦ παπᾶ	τῶν παπάδων
Dat. not used	not used
Acc. τὸν παπᾶν	τοὺς παπάδες
Voc. ὥ παπᾶ	ὥ παπάδες.

Like *παπᾶς* are

ὁ ψωμᾶς, the baker.	ὁ πασᾶς, the pasha.
ὁ παπαυτσῆς, the shoemaker.	ὁ ἀμαξᾶς, the coachman.

2. Ὁ καφές, the coffee.

Singular.

Nom.	ὁ	καφές
Gen.	τοῦ	καφὲ
Dat.	not used	
Acc.	τὸν	καφὲν
Voc.	ὦ	καφὲ

Plural.

οἱ	καφέδες
τῶν	καφέδων
	not used
τοὺς	καφέδες
ὦ	καφέδες.

Like καφὲς are

ὁ τενεκές, tin.

| ὁ καναπές, the sofa.

3. Ἡ μαϊμοῦ, the monkey.

Singular.

Nom.	ἡ	μαϊμοῦ
Gen.	τῆς	μαϊμοῖς
Dat.	not used	
Acc.	τὴν	μαϊμοῦν
Voc.	ὦ	μαϊμοῦ

Plural.

αι	μαϊμοῦδες
τῶν	μαϊμούδων
	not used
τὰς	μαϊμούδες
ὦ	μαϊμοῦδες.

Like μαϊμοῦ is ἡ ἀλεποῦ (*ἀλώπηξ*), the fox.

§ 30. TERMINATIONS USED INSTEAD OF PREPOSITIONS.

Certain particles are added to the termination of Substantives and have the force of Prepositions. They are:—

- 1. -θι, denoting rest in a place, as οἴκοθι, at home.
- 2. -θεν, denoting motion from, as οἴκοθεν, from home.
- 3. -σε and -δε, denoting motion towards, as οἴκαδε, homewards.

-ξε is a contracted form of -σδε. Ex. Ἀθήναξε, towards Athens, for Ἀθήνασδε.

These forms, especially 1 and 3, are very rarely used.

§ 31. PATRONYMICS.

Patronymics are formed by adding *-άδης* or *-ίδης* to the stem : as, *Ιωάννης*, John ; *Ιωαννίδης*, John's son.

They are also formed by adding the termination *πονλος* (anc. *πῶλος*) : as, *καλόγερος*, a monk (of the Greek Church); *καλογερόπονλος*, son of a monk.

The prefix *παπα* before a name indicates that the person is descended from a *παπᾶς*, or priest ; as, *ὁ κύριος Παπαδημητρακόπονλος*, Mr. P., the son of little Dēmētrē, the son of the monk.

Before the Revolution surnames were seldom used by the Greeks. If it was necessary to distinguish between two persons of the same Christian name, it was done by adding the name of their father or of their native town. Ex. *ὁ Ιωάννης ὁ Ἀλκιβιάδον*, for *ὁ νιὸς τοῦ Ἀλκιβιάδου*, John the son of Alcibiades.

The surname of a man is used in apposition to his title ; as, *ὁ κύριος Παρδαλός*, Mr. Pardalus ; but the surname of a married woman is put in the Genitive ; as, *ἡ κυρία Παρδαλοῦ*, Mrs. Pardalus (lit. the lady of Pardalus).

Vocabulary.

the last century, *ἡ παρελθοῦσα ἑκατονταετηρίς* (*ὁ παρελθὼν αἰών*).

did you see ? *εἴδετε* ; (*βλέπω*).
you forgot to order, *ἐλησμόνησες* (*λησμονῶ*) *νὰ παραγγεῖλης* (*παραγγέλλω*).

he announced, *ἀνήγγειλε* (*ἀναγγέλλω*).

he agreed, *συνήνεσεν* (*συναινῶ*).
he was caught, *συνελήφθη* (*συλλαμβάνω*).

in the act, *ἐν τῇ πράξει*, *ἐπ' αὐτοφώρῳ*.

escaped, *διέφυγε* (*διαφεύγω*).
that I may put, *νὰ θέτω* (*θέτω*, mod. form of *τίθημι*).

she gave, *ἔδωκεν* (*δίδω*, mod. form of *δίδωμι*).

did he complain ? *παρεπονεῖτο* (*παραπονοῦμαι*) ;

he felt pain, *ἐπόνει*, *ἡσθάνετο πόνον* (*πονῶ*, *αἰσθάνομαι*).

Exercize.

THIRD AND SUPPLEMENTARY
DECLENSIONS.

The policeman was the hero of the contest.

The beauty of night in Greece is remarkable.

A Greek has always hope for his country.

Burke was an orator of the last century.

The act was honourable and brave.

Did you see the fine oak on the mountain?

You forgot to order the coal.

The herald announced their approach to the guard.

The wall (of the city) is not well built.

He was caught in the act.

Not a word escaped his lips.

They have great faith in that remedy.

The master has asked for two cups of coffee.

Τρίτη καὶ Συμπληρωτική
Κλίσεις.

‘Ο κλητὴρ ἦτο ὁ ἥρως τοῦ ἀγῶνος.

‘Η ὥραιότης τῆς νυκτὸς ἐν Ἑλλάδι εἶναι ἀξιοσημείωτος.

‘Ο Ἔλλην πάντοτε ἔχει ἐλπίδα διὰ τὴν πατρίδα του.

‘Ο Βούρκε ἦτο ρήτωρ τῆς παρελθούσης ἑκατονταετηρίδος.

‘Η πρᾶξις ἦτο ἔντιμος καὶ γενναία.

Εἴδετε τὴν ὥραιάν δρῦν (τὴν εὔμορφην βαλανιδίαν) ἐπὶ τοῦ ὄρους;

Ἐλησμόνησεν τὰ παραγγεῖλης τοὺς ἄνθρακας (τὰ κάρβουνα).

‘Ο κῆρυξ ἀνήγγειλε τὴν προσέγγισιν των εἰς τὸν φύλακα.

Τὸ τεῖχος¹ δὲν εἶναι καλὰ κτισμένον.

Συνελήφθη ἐν τῇ πράξει (ἐπ' αὐτοφώρῳ).

Οὐδεμίᾳ λέξις διέφυγεν ἐκ τῶν χειλέων του.

Ἐχουν πολλὴν πεποίθησιν εἰς τὴν θεραπείαν ταύτην.

‘Ο οἰκοδεσπότης (ὁ ἐφέντης) ἔξετης δύο καφέδες.

¹ The wall of a city is *τὸ τεῖχος*, 3rd decl.: the wall of a house *ὁ τοῖχος*, 2nd decl.

The shoemaker wastes his time in reading country newspapers.

He complained of a pain in his knee.

Οἱ ὑποδηματοποιὸς (παπουτσῆς)
χάνει τὸν καιρόν τον ἀναγυνώ-
σκων τὰς ἐπαρχιακὰς ἐφημε-
ρίδας.

Παρεπονεῖτο ὅτι τὸ γόνυ του
ἐπόνει.

§ 32. ADJECTIVES.

'Eπίθετα.

1. Adjectives may be divided into three classes :

- (a) of three terminations (*τρικατάληκτα*), one for Masculine, one for Feminine, one for Neuter.
- (b) of two terminations (*δικατάληκτα*), one for Masculine and Feminine, another for Neuter.
- (c) of one termination (*μονοκατάληκτα*), for all genders.

2. The Adjective agrees with its Substantive in Number, Gender, and Case.

3. Adjectives are declined according to one of the foregoing Declensions.

A.

Adjectives with three terminations are declined after the subjoined types.

Nom.	Gen.
καλός, -ῆ, -όν,	-οῦ, -ῆς, -οῦ, good.
δίκαιος, -α, -ον,	-ον, -ας, -ον, just.
χρυσοῦς, -ῆ, -οῦν,	-οῦ, -ῆς, -οῦ, golden.
ἀργυροῦς, -ᾶ, -οῦν,	-οῦ, -ᾶς, -οῦ, silvery.
ὀξύς, -έῖα, -ύ,	-έος, -έιας, -έος, sharp.
χαρίεις, -εσσα, -εν,	-εντος, -έσσης, -εντος, charming or graceful.
πᾶς, πᾶσα, πᾶν,	παντός, πάσης, παντός, all.
μέλας, -αια, -αν,	-ανος, -αιης, -ανος, black.

The full declension of *καλός*, -ή, -όν, and *ὦξίς*, -εῖα, -έ, is as follows:—

Singular.

	M.	F.	N.
Nom.	<i>καλ-ὸς</i>	<i>καλ-ή</i>	<i>καλ-ὸν</i>
Gen.	<i>καλ-οῦ</i>	<i>καλ-ῆς</i>	<i>καλ-οῦ</i>
Dat.	<i>καλ-ῷ</i>	<i>καλ-ῇ</i>	<i>καλ-ῷ</i>
Acc.	<i>καλ-ὸν</i>	<i>καλ-ῆν</i>	<i>καλ-ὸν</i>
Voc.	<i>καλ-ὲ</i>	<i>καλ-ὴ</i>	<i>καλ-όν.</i>

Plural.

	N. V.	F.	N.
	<i>καλ-οὶ</i>	<i>καλ-αὶ</i>	<i>καλ-ὰ</i>
Gen.	<i>καλ-ῶν</i>	<i>καλ-ῶν</i>	<i>καλ-ῶν</i>
Dat.	<i>καλ-οῖς</i>	<i>καλ-αῖς</i>	<i>καλ-οῖς</i>
Acc.	<i>καλ-οὺς</i>	<i>καλ-αὶς</i>	<i>καλ-ά.</i>

Singular.

	M.	F.	N.
Nom.	<i>ὦξὺς</i>	<i>ὦξεῖ-α</i>	<i>ὦξὺ</i>
Gen.	<i>ὦξέ-ος</i>	<i>ὦξεῖ-ας</i>	<i>ὦξέ-ος</i>
Dat.	<i>ὦξέ-ῃ, ὦξεῖ</i>	<i>ὦξεῖ-ᾳ</i>	<i>ὦξέ-ῃ, ὦξεῖ</i>
Acc.	<i>ὦξὺν</i>	<i>ὦξεῖ-αν</i>	<i>ὦξὺ</i>
Voc.	<i>ὦξὺς</i>	<i>ὦξεῖ-α</i>	<i>ὦξύ.</i>

Plural.

	N. V.	F.	N.
	<i>ὦξέ-εις, ὦξεῖς</i>	<i>ὦξεῖ-αι</i>	<i>ὦξέ-α</i>
Gen.	<i>ὦξέ-ων</i>	<i>ὦξεῖ-ῶν</i>	<i>ὦξέ-ων</i>
Dat.	<i>ὦξέ-σι</i>	<i>ὦξεῖ-αῖς</i>	<i>ὦξέ-σι</i>
Acc.	<i>ὦξέας, ὦξεῖς</i>	<i>ὦξεῖ-ας</i>	<i>ὦξέα.</i>

B.

§ 33. ADJECTIVES WITH TWO TERMINATIONS.

To this class belong nearly all Adjectives compounded of two words, such as ἔξαιρετος (*ἔξ*-*αιρω*), excellent, Fem. ἔξαιρετος, Neut. ἔξαιρετον; ἐπίμονος, ἐπίμονος, ἐπίμονον (*ἐπί*-*μένω*), persevering; all adjectives in *ης* (for declension see § 26, 1), as ἀληθής, ἀληθής, ἀληθές, true; and a few in *os*, as βάρβαρος, βάρβαρος, βάρβαρον, barbarous; ησυχος, ησυχος, ησυχον, quiet; κίβδηλος, κίβδηλος, κίβδηλον, false, sham; ὀφέλιμος, ὀφέλιμος, ὀφέλιμον, useful; ἀκόλουθος, ἀκόλουθος, ἀκόλουθον, following.

I. ἔξαιρετος, excellent.

Masculine and Feminine.

Singular.		Plural.	
M.	F.	N.	
Nom. ἔξαιρετος	ἔξαιρετον	ἔξαιρετοι	ἔξαιρετα
Gen. ἔξαιρέτου	ἔξαιρέτου	ἔξαιρέτων	ἔξαιρέτων
Dat. ἔξαιρέτῳ	ἔξαιρέτῳ	ἔξαιρέτοις	ἔξαιρέτοις
Acc. ἔξαιρέτον	ἔξαιρέτον	ἔξαιρέτους	ἔξαιρέτα
Voc. ἔξαιρετε	ἔξαιρετον	ἔξαιρετοι	ἔξαιρετα.

C.

§ 34. Adjectives with one termination for the Masculine and Feminine without a Neuter are few in number. They are declined after the Third Declension.

ὅ καὶ ἡ ἄρπαξ, usurper;	Gen. τοῦ καὶ τῆς ἄρπαγος.
ὅ καὶ ἡ βλάξ, stupid;	Gen. τοῦ καὶ τῆς βλακός.
ὅ καὶ ἡ φυγάς, fugitive;	Gen. τοῦ καὶ τῆς φυγάδος.

§ 35. IRREGULAR ADJECTIVES.

The three following Adjectives are irregular :—

1. Μέγας, great.**Singular.****M.****F.****N.**

Nom. μέγας (<i>μεγάλος</i>)	μεγάλη	μέγα (<i>μεγάλον</i>)
Gen. μεγάλου	μεγάλης	μεγάλου
Dat. μεγάλῳ	μεγάλῃ	μεγάλῳ
Acc. μέγαν (<i>μεγάλον</i>)	μεγάλην	μέγα (<i>μεγάλον</i>)
Voc. μέγα	μεγάλη	μέγα.

The Plural is regular, like *καλός*: Nom. μεγάλοι, μεγάλαι,
μεγάλα.

2. Πολύς, much.**Singular.****M.****F.****N.**

Nom. πολὺς	πολλὴ	πολυ
Gen. πολλοῦ	πολλῆς	πολλοῦ
Dat. πολλῷ	πολλῇ	πολλῷ
Acc. πολὺν	πολλὴν	πολὺ
Voc. πολὺς	πολλὴ	πολύ.

The Plural is regular, like *καλός*: Nom. πολλοί, πολλαί,
πολλά.

3. Πρᾶος, meek.**Singular.****M.****F.****N.**

Nom. πρᾶος (<i>πραῦς</i>)	πραεῖα	πρᾶον
Gen. πράου	πραείας	πράον
Dat. πράῳ	πραείᾳ	πράῳ
Acc. πρᾶον	πραεῖαν	πρᾶον
Voc. πρᾶε	πραεῖα	πρᾶον.

Plural.

M.	F.	N.
Nom. πρᾶοι (πραῖς)	πραεῖαι	πραέα .
Gen. πράων (πραέων)	πραειῶν	πράων (πραέων)
Dat. πράοις (πραέστι)	πραείαις	πράοις (πραέστι)
Acc. πράόνς (πραῖς)	πραείας	πραέα
Voc. πρᾶοι (πραῖς)	πραεῖαι	πραέα.

§ 36. REMARKS ON THE ADJECTIVES.

1. Adjectives in *os* of three terminations form the Feminine in *η*, unless the termination is preceded by *ρ* or a vowel, when the Feminine ends in *a*. Exception ὁ ὄγδοος, ἡ ὄγδοη, the eighth.

2. The *a* of a Feminine termination is long, if the Masculine ends in *os*. Therefore if the accent in the Masculine is on the Antepenult, it is brought forward in the Feminine to the Penult, as,

ἐλεύθερος, ἐλευθέρα, free.

ἀξιος, ἀξία, worthy.

3. The Feminine is the same as the Masculine in

(a) Adjectives ending in *-ης*, *-ωρ*, *-ων*, but not in Participles.

(b) Adjectives compounded of two or more words, as *ἔξ-υπνος*, sharp; *ἀ-διά-θετος*, indisposed.

4. Adjectives in *-τός*, *-κός*, *-μός*, *-ρός*, *-ής*, *-ύς*, if uncompounded, are generally oxytone, as *ρήτορικός*, *φοβερός*. This rule applies to the Ordinal Numerals, but not to Comparatives or Superlatives.

§ 37. COMPARISON OF ADJECTIVES.

1. Adjectives in *os*, *η*, *ον*, *ος*, *a*, *ον*, form the Comparative by changing the terminations to *οτερος*, *οτερα*, *οτερον*, if the preceding syllable is long; or *ωτερος*, *ωτερα*, *ωτερον*, if the pre-

ceding syllable is short; and the Superlative by changing the terminations to *ωτατος*, *ωτατη*, *ωτατον*, if the preceding syllable is long; or *ωτατος*, *ωτατη*, *ωτατον*, if the preceding syllable is short: Ex. δίκαιος, just, δικαιώτερος, δικαιώτατος; σοφός, wise, σοφώτερος, σοφώτατος.

2. Adjectives in *υς* form the Comparative and Superlative in *υτερος* and *υτατος*: Ex. βαθύς, deep, βαθύτερος, βαθύτατος.

3. Those in *ης* and *αις* form the Comparative and Superlative in *εστερος* and *εστατος*: Ex. εἰλαζής, devout, εἰλαζέστερος, εἰλαζέστατος; χαρίεις, graceful, χαριέστερος, χαριέστατος.

4. Those in *ων* form the Comparative and Superlative in *ονεστερος* and *ονεστατος*: Ex. σώφρων, prudent, σωφρονέστερος, σωφρονέστατος.

§ 38. The Comparative is also formed by adding *πλέον* or *μᾶλλον* (more), before the Positive: Ex. ἄτιμος, dishonourable, comp. πλέον ἄτιμος, more dishonourable; εὐχάριστος, pleasant, comp. πλέον εὐχάριστος, more pleasant; and the Superlative by placing the definite article before the Comparative, as ταχίς, swift, comp. ταχίτερος, superl. ὁ ταχύτερος, the swiftest; ἄτιμος, dishonourable, comp. πλέον ἄτιμος, superl. ὁ πλέον ἄτιμος, the most dishonourable.

Remark.—This form of the Superlative, viz. the Comparative with the definite article, is the one usually employed in the vernacular.

§ 39. The following Adjectives form the Comparative or Superlative irregularly. Examples:—

POS.	COMP.	SUPERL.
καλός, good,	καλλίτερος,	καλλιστος and ἄριστος.
κακός, bad,	χειρότερος,	κάκιστος and χείριστος.

POS.	COMP.	SUPERL.
μέγας, large,	μεγαλείτερος,	μέγιστος.
πολύς, much,	{ πλειότερος, (περισσότερος),	} πλείστος.
φίλος, dear,	φίλτερος,	φίλτατος.
δλίγος, little,	δλιγώτερος,	δλίγιστος and ἐλάχιστος.
στενός, narrow,	στενότερος,	στενότατος.

The Comparative and Superlative are followed by the Genitive: Ex. ὁ σοφὸς εἶναι ὁ εὐδαιμονέστερος, or -τατος ὅλων τῶν ἀνθρώπων, the wise man is the happiest of mankind; but παρά, or ἀπὸ with the Accusative, is more generally used in conversation: Ex. εἶναι πλέον εὐχάριστον εἰς τὰς Ἀθήνας παρὰ εἰς τὸν Πειραιᾶ, it is more pleasant at Athens than at the Piræus; εἶσθε ὑψηλότερος ἀπὸ τὸν θεῖν σας, you are taller than your uncle.

§ 40. ADVERBS FORMED FROM ADJECTIVES¹.

Some Adverbs of Manner and of Kind are formed by adding -ως to the stem of the Adjective. Ex.

	Stem.	Adverb.
ἀπλοῦς, simple,	ἀπλ-	ἀπλῶς.
σώφρων, prudent,	σωφρον-	σωφρόνως.

The Comparative of this class of Adverbs is the same as the Neuter Singular of the Comparative Adjective; and the Superlative as the Neuter Plural of the Superlative.

In the spoken language the Neuter Plural is also used for the Positive and for the Comparative Adverb. Ex.

βεβαίως, or βέβαια, certainly. Comp. βεβαιότερον or βεβαιότερα. Superl. βεβαιότατα.

¹ For other Adverbs, see § 85.

Vocabulary.

indisposed, ἀδιάθετος.	blue, κυανοῦς (<i>μαβύς</i>).
disposed, διατεθειμένος (δια- θέτω).	the railway, ὁ σιδηρόδρομος.
the Piræus, ὁ Πειραιεύς.	the company, ἡ ἔταιρία.
witty, εὐφυής, πνευματώδης.	per cent., τοῖς ἑκατόν.
customary, συνήθης.	yearly, per annum, κατ' ἔτος.
cross, θυμωμένος.	was published, ἐδημοσιεύθη (δημοσιεύω).

Exercise.**ADJECTIVES.**

What a big ship that is !	Tí μεγάλο (πόσον μέγα) πλοῖον εἶναι !
The fruit is small this year ; last year it was larger.	Aí ὄπωραι (τὰ ὄπωρικὰ) εἶναι μικραὶ ἔφετος (τὸ ἔτος τοῦτο); πέρυσιν ἦσαν μεγαλείτεραι.
A short time ago.	Πρὸ δὲ λίγου καιροῦ.
What bad weather we are having.	Tí ἀσχημον καιρὸν ἔχομεν.
It is simpler so.	Εἶναι ἀπλούστερον οὕτως (ἔτσι).
He was very ill.	Ἔντο πολὺ ἀσθενής.
She was indisposed.	Ἔντο ἀδιάθετος.
I am not disposed to do it.	Δὲν εἴμαι διατεθειμένος νὰ τὸ κάμω.
Time is the best counsellor.	Ο χρόνος εἶναι ὁ καλλίτερος σύμβουλος.
Most of them came late.	Οι περισσότεροι ἦλθον ἀργά.
Athens has 70,000 inhabitants.	Λι 'Αθῆναι ἔχουν ἑβδομῆντα χι- λιάδας κατοίκων.
The Piræus has 24,000 in- habitants.	Ο Πειραιεύς ἔχει εἴκοσι τέσσα- ρας χιλιάδας κατοίκων.
It was bought for three francs.	Ἡγοράσθη διὰ τρία φράγκα.

What a thin skin this orange has.

That young man is stupid.
He is rather witty than wise.

It is not usual for her to be so cross.

They are worthy people, but very simple.

The railway company from Athens to the Piræus pays 12 per cent. per annum.

The monthly balance-sheet was published yesterday.

Τί λεπτὸν φλοιόν (τὶ ψιλὴ(ν) φλοῦδα(ν)) ἔχει τὸ πορτοκάλλιον τοῦτο.

Οὐ νέος οὖτος εἶναι μωρός (βλάξ).
Εἶναι μᾶλλον εὐφυῆς ἢ σοφός.

Δὲν συνειθίζει νὰ ḥναι τόσον θυμωμένη.

Εἶναι ἀξιότιμοι ἄνθρωποι ἀλλὰ πολὺ ἀπλοῖ.

Η ἔταιρία τοῦ ἀπ' Ἀθηνῶν εἰς Πειραιᾶ σιδηροδρόμου πληρόνει δώδεκα τοῖς ἑκατὸν κατ' ἔτος (τὸ ἔτος).

Ο μηνιαῖος ἴσολογισμὸς ἐδημοσιεύθη χθές.

§ 41. THE NUMERALS.

Of the Cardinal Numbers 1, 3, 4 and from 200 upwards are declined. The rest are indeclinable.

All the Ordinal Numbers are declined like Adjectives.

	Cardinal.		Ordinal.
1 α'	$\left\{ \begin{array}{l} \epsilon\bar{\imath}\bar{s} (\bar{\epsilon}\bar{v}\bar{a}s), \mu\bar{i}\bar{a}, \\ \bar{\epsilon}\bar{v} (\bar{\epsilon}\bar{v}\bar{a}) \end{array} \right\}$ one		$\pi\rho\hat{\omega}\tau\bar{o}\bar{s}$, -η, -ον first
2 β'	δύο or δύω (δύώ)	two	$\delta\acute{e}\bar{u}\bar{t}\bar{e}\bar{r}\bar{o}\bar{s}$, -α, -ον second
3 γ'	τρεῖς, τρία	three	$\tau\bar{r}\bar{i}\bar{t}\bar{o}\bar{s}$, -η, -ον third
4 δ'	$\left\{ \begin{array}{l} \tau\acute{e}\bar{s}\bar{o}\bar{s}\bar{a}\bar{r}\bar{e}\bar{s}, \tau\acute{e}\bar{o}- \\ \sigma\bar{a}\bar{r}\bar{a} \end{array} \right\}$ four	four	$\tau\acute{e}\bar{t}\bar{a}\bar{r}\bar{t}\bar{o}\bar{s}$, -η, -ον fourth
5 ε'	πέντε	five	$\pi\acute{e}\bar{m}\bar{p}\bar{t}\bar{o}\bar{s}$, κτλ. fifth
6 ζ'	$\bar{\epsilon}\bar{\xi}$ ($\bar{\epsilon}\bar{\xi}\bar{i}$)	six	$\bar{\epsilon}\bar{k}\bar{t}\bar{o}\bar{s}$ sixth
7 η'	έπτα	seven	$\bar{\epsilon}\bar{\beta}\bar{d}\bar{o}\bar{m}\bar{o}\bar{s}$ seventh
8 θ'	όκτω	eight	$\bar{\sigma}\bar{y}\bar{d}\bar{o}\bar{o}\bar{s}$ ($\bar{o}\bar{y}\bar{d}\bar{o}\bar{n}\bar{y}$) eighth $\bar{\sigma}\bar{y}\bar{d}\bar{o}\bar{o}\bar{v}$
9 ιθ'	έννεα ($\bar{\epsilon}\bar{n}\bar{n}\bar{e}\bar{a}$)	nine	$\bar{\epsilon}\bar{n}(\bar{v})\bar{a}\bar{t}\bar{o}\bar{s}$ ninth
10 ι'	δέκα	ten	$\bar{\delta}\bar{e}\bar{k}\bar{a}\bar{t}\bar{o}\bar{s}$ tenth
11 ιι'	ένδεκα	eleven	$\bar{\epsilon}\bar{n}\bar{d}\bar{e}\bar{k}\bar{a}\bar{t}\bar{o}\bar{s}$ eleventh
12 ιβ'	δώδεκα	twelve	$\bar{\delta}\bar{w}\bar{d}\bar{e}\bar{k}\bar{a}\bar{t}\bar{o}\bar{s}$ twelfth
13 ιγ'	δεκατρεῖς ($\tau\acute{r}\acute{a}\bar{i}\bar{a}$)	thirteen	$\bar{\delta}\bar{e}\bar{k}\bar{a}\bar{t}\bar{o}\bar{s}\bar{\tau}\bar{r}\bar{i}\bar{t}\bar{o}\bar{s}$ thirteenth
14 ιδ'	δεκατέσσαρες, -α	fourteen	$\bar{\delta}\bar{e}\bar{k}\bar{a}\bar{t}\bar{o}\bar{s}\bar{\tau}\acute{e}\bar{t}\bar{a}\bar{r}\bar{t}\bar{o}\bar{s}$ fourteenth
15 ιε'	δεκαπέντε	fifteen	$\bar{\delta}\bar{e}\bar{k}\bar{a}\bar{t}\bar{o}\bar{s}\bar{\pi}\acute{e}\bar{m}\bar{p}\bar{t}\bar{o}\bar{s}$ fifteenth
16 ιι'	δεκαέξ	sixteen	$\bar{\delta}\bar{e}\bar{k}\bar{a}\bar{t}\bar{o}\bar{s}\bar{\acute{e}}\bar{k}\bar{t}\bar{o}\bar{s}$ sixteenth
17 ιζ'	δεκαεπτά	seventeen	$\bar{\delta}\bar{e}\bar{k}\bar{a}\bar{t}\bar{o}\bar{s}\bar{\acute{e}}\bar{\beta}\bar{d}\bar{o}\bar{m}\bar{o}\bar{s}$ seventeenth
18 ιη'	δεκαοκτώ	eighteen	$\bar{\delta}\bar{e}\bar{k}\bar{a}\bar{t}\bar{o}\bar{s}\bar{\bar{\sigma}\bar{y}\bar{d}\bar{o}\bar{o}\bar{s}}$ eighteenth
19 ιιθ'	δεκαεννέα	nineteen	$\bar{\delta}\bar{e}\bar{k}\bar{a}\bar{t}\bar{o}\bar{s}\bar{\bar{\epsilon}\bar{n}(\bar{v})\bar{a}\bar{t}\bar{o}\bar{s}}$ nineteenth
20 ικ'	εἴκοσι	twenty	$\bar{\epsilon}\bar{i}\bar{k}\bar{o}\bar{s}\bar{t}\bar{o}\bar{s}$ twentieth
21 ικα'	$\left\{ \begin{array}{l} \bar{\epsilon}\bar{i}\bar{k}\bar{o}\bar{s}\bar{t}\bar{e}\bar{r}\bar{a}\bar{s}, -\mu\bar{i}\bar{a} \\ -\nu(\bar{a}), \text{ κτλ.} \end{array} \right\}$	twenty-one	$\bar{\epsilon}\bar{i}\bar{k}\bar{o}\bar{s}\bar{t}\bar{o}\bar{s}\bar{\pi}\hat{\omega}\tau\bar{o}\bar{s}$ twenty-first
30 ιλ'	$\left\{ \begin{array}{l} \tau\acute{r}\acute{a}\bar{k}\bar{o}\bar{n}\bar{t}\bar{a} \text{ or} \\ \tau\acute{r}\acute{a}\bar{n}\bar{t}\bar{a} \end{array} \right\}$	thirty	$\bar{\tau}\bar{r}\bar{i}\bar{a}\bar{k}\bar{o}\bar{s}\bar{t}\bar{o}\bar{s}$ thirtieth
40 ιμ'	$\left\{ \begin{array}{l} \tau\acute{e}\bar{s}\bar{o}\bar{s}\bar{a}\bar{r}\bar{a}\bar{k}\bar{o}\bar{n}\bar{t}\bar{a} \\ \text{or} \quad \sigma\bar{a}\bar{r}\bar{a}\bar{n}\bar{t}\bar{a} \end{array} \right\}$	forty	$\bar{\tau}\bar{e}\bar{s}\bar{o}\bar{s}\bar{a}\bar{r}\bar{a}\bar{k}\bar{o}\bar{s}\bar{t}\bar{o}\bar{s}$ fortieth
50 ιν'	$\left\{ \begin{array}{l} \pi\acute{e}\bar{n}\bar{t}\bar{h}\bar{k}\bar{o}\bar{n}\bar{t}\bar{a} \text{ or} \\ \pi\acute{e}\bar{n}\bar{h}\bar{n}\bar{t}\bar{a} \end{array} \right\}$	fifty	$\bar{\pi}\bar{e}\bar{n}\bar{t}\bar{h}\bar{k}\bar{o}\bar{s}\bar{t}\bar{o}\bar{s}$ fiftieth
60 ιξ'	$\left\{ \begin{array}{l} \bar{\epsilon}\bar{\xi}\bar{\eta}\bar{k}\bar{o}\bar{n}\bar{t}\bar{a} \text{ or} \\ \bar{\epsilon}\bar{\xi}\bar{\eta}\bar{n}\bar{t}\bar{a} \end{array} \right\}$	sixty	$\bar{\epsilon}\bar{\xi}\bar{\eta}\bar{k}\bar{o}\bar{s}\bar{t}\bar{o}\bar{s}$ sixtieth

Cardinal.

Ordinal.

70 ο'	$\left\{ \begin{array}{l} \text{\acute{e}bdoim\'ekonta or} \\ \text{\acute{e}bdomhnta} \end{array} \right\}$	seventy	$\acute{e}bdomhkoost\'os$	seventieth
80 π'	$\left\{ \begin{array}{l} \text{\acute{o}gdoim\'ekonta or} \\ \text{\acute{o}gdoimhnta} \end{array} \right\}$	eighty	$\acute{o}gdoimhkoost\'os$	eightieth
90 η'	$\left\{ \begin{array}{l} \text{\acute{e}nnueim\'ekonta or} \\ \text{\acute{e}nnueimhnta} \end{array} \right\}$	ninety	$\acute{e}nnueimhkoost\'os$	ninetieth
100 ρ'	\'ekat\'on	one hundred	$\acute{e}katoost\'os$	one hundredth
200 σ'	$\left\{ \begin{array}{l} \text{diak\'osioi,} \\ \text{-ai(ais), -a} \end{array} \right\}$	two hundred	$\acute{d}iakosioost\'os$	two hundredth
300 τ'	$\left\{ \begin{array}{l} \text{triak\'osioi,} \\ \text{-ai(ais), -a} \end{array} \right\}$	three hundred	$\acute{t}riakosioost\'os$	three hundredth
400 ν'	$\left\{ \begin{array}{l} \text{tetrapak\'osioi,} \\ \text{-ai(ais), -a} \end{array} \right\}$	four hundred	$\acute{t}etrapakosioost\'os$	four hundredth
500 φ'	$\left\{ \begin{array}{l} \text{penitak\'osioi,} \\ \text{-ai(ais), -a} \end{array} \right\}$	five hundred	$\acute{p}enitakosioost\'os$	five hundredth
600 χ'	$\left\{ \begin{array}{l} \text{\acute{e}xiak\'osioi,} \\ \text{-ai(ais), -a} \end{array} \right\}$	six hundred	$\acute{e}xiakosioost\'os$	six hundredth
700 ψ'	$\left\{ \begin{array}{l} \text{\acute{e}ptak\'osioi,} \\ \text{-ai(ais), -a} \end{array} \right\}$	seven hundred	$\acute{e}ptakosioost\'os$	seven hundredth
800 ω'	$\left\{ \begin{array}{l} \text{\acute{o}ktak\'osioi,} \\ \text{-ai(ais), -a} \end{array} \right\}$	eight hundred	$\acute{o}ktakosioost\'os$	eight hundredth
900 ρ̄'	$\left\{ \begin{array}{l} \text{\acute{e}nnueak\'osioi,} \\ \text{-ai(ais), -a} \end{array} \right\}$	nine hundred	$\acute{e}nnueakosioost\'os$	nine hundredth
1,000 α	χiloiot, ai(ais), -a	one thousand	$\chi iliosot\'os$	one thousandth
2,000 β	δ\'no χiliad\'es	two thousand	$\acute{d}iuchiliost\'os$	two thousandth
10,000 γ	δ\'eka χiliad\'es	ten thousand	$\acute{d}ekakis\acute{chi}liosot\'os$	ten thousandth
50,000 χ	$\left\{ \begin{array}{l} \text{penit\'ekonta} \\ \text{χiliad\'es} \end{array} \right\}$	fifty thousand	$\acute{p}enit\'ekontakis\acute{chi}liosot\'os$	fifty thousandth
100,000 ρ	$\left\{ \begin{array}{l} \text{\acute{e}kato\'on χiliad\'es} \\ \text{des} \end{array} \right\}$	a hundred thousand	$\acute{e}katoontakis\acute{chi}liosot\'os$	a hundred thousandth
,000,000	$\left\{ \begin{array}{l} \text{\acute{e}n \'ekatorm\'uriou} \\ \text{riou} \end{array} \right\}$	a million	$\acute{e}katomuriosot\'os$	a millionth
,000,000	δ\'no \'ekatorm\'uria	two millions	$\acute{d}is\'ekatormuriosot\'os$	two millionth

In Greek the letters of the alphabet are used as figures.

The letters α-θ stand for the units, 1-9.

" i-π " tens, 10-90.

" ρ-ω " hundreds, 100-900.

εīs, τρēis, τεσσαρēs, one, three, four, are declined as follows :

Nom. <i>εīs (ēvas)</i>	<i>μīa (μīā)</i>	<i>ēn (ēia)</i>	<i>τρēis, τrīa</i>	<i>τēσσaρēs, τēσσaρa</i>
Gen. <i>ēvōs</i>	<i>μīās</i>	<i>ēvōs</i>	<i>τrīōn</i>	<i>τeσσāρōw</i>
Dat. <i>ēnī</i>	<i>μīā</i>	<i>ēnī</i>	<i>τrīōtī</i>	<i>τeσσaρoτi</i>
Acc. <i>ēna</i>	<i>μīān</i>	<i>ēn (ēra).</i>	<i>τrēis, τrīa.</i>	<i>τeσσaρas, τeσσaρa.</i>

διακόσιoi, -ai, -a; χīλiοi, -ai, -a, etc., are declined like the plural of an adjective of three terminations ; *ai κεφalai διακoσiων ἀνθρoπoων ἀπeκoύpησaν*, the heads of two hundred men were cut off ; *πaρhγγeile τrιtχiδia ἀνtίtυpa τoū βuβlίou*, he ordered three thousand copies of the book.

χīlīas and *ékatopmíriov* are substantives and are followed in the written language by the Genitive : Ex. *πeίtpe χīlīades σtρatiωtōn ȝχmuλatōtisθhσaν*, five thousand soldiers were taken prisoners ; *ēn ékatopmíriov φrāgkow*, a million francs. But in conversation they are used as adjectives : *τrēis χīlīades ἄnθrōpōi, 3000* men.

The numbers *ā*, *ēv*, *ēξ*, *ēptā*, *ékatón*, take the rough breathing. Cp. Latin, sex, septem, centum, simplus. All others commencing with a vowel take the smooth.

§ 42. NUMERAL ADVERBS.

Numeral adverbs are generally formed by changing the termination of the Cardinal into *aτiς*, but the first four numbers form an exception to this rule.

<i>āpāξ,</i>	once.	<i>πeνtάkis,</i>	five times.
<i>đis,</i>	twice.	<i>εikosákis,</i>	twenty times.
<i>τrīs,</i>	three times.	<i>ékatontákis,</i>	a hundred times.
<i>τetprákis,</i>	four times.	<i>χīlīákis,</i>	a thousand times.

But in each of these batches there are nine figures and only eight letters, three letters which were originally in the alphabet but have fallen into disuse, are therefore made use of to supply the deficiency, viz.,

σ', Stigma or Vau=6; *ζ'*, Koppa=90; *ϟ'*, Sampi=900.

When used to represent the figures from 1-900 these letters take an acute accent : to represent thousands they take a dash on the left side below the line.

Numeral adverbs are also expressed with the word *φορά*, (vulgar *βολά*, cf. Ital. *volta*), Acc. *φοράν*, Plur. *φοράς, φοραῖς*; Ex. *μίαν* or *μιὰ(ν)* *φορά(ν)*, once; *δυὸς φοράς* (*φοραῖς*) twice; *τὸ εἰπα ἑκατὸ(ν) φοραῖς*, I said it a hundred times.

§ 43. PROPORTIONAL NUMBERS.

Proportional Numbers are formed from the Cardinal Numbers by changing the termination into *απλοῦς, απλαστος*, but the first four numbers are formed from the Numeral Adverbs.

<i>ἀπλοῦς</i> , single.	<i>εἰκοσαπλοῦς, εἰκοσαπλάσιος</i> ,
<i>διπλοῦς, διπλάσιος</i> , double.	twenty fold.
<i>τριπλοῦς, τριπλάσιος</i> , triple.	<i>έκατονταπλοῦς, έκατονταπλάσιος</i> ,
<i>τετραπλοῦς, τετραπλάσιος</i> , quadrupule.	a hundred fold.
<i>πενταπλοῦς, πενταπλάσιος</i> , five fold.	<i>χιλιαπλοῦς, χιλιαπλάσιος</i> , a thousand fold.

§ 44. ABSTRACT NUMBERS.

Abstract Numbers are formed by changing the termination of the Ordinal Number to *as* or *αδα*: as,

ἡ *μονάς* (*μονάδα*), the unit, is formed from *μόνος*, alone, single.

αι μονάδες, the units.

ἡ *δυάς* or *δυάδα*, the couple.

αι δεκάδες, the tens.

αι ἑκατοντάδες, the hundreds.

ἡ *δωδεκάς*, ἡ *ητουγίνα*, the dozen, and ἡ *εἰκοσάς*, or *εἰκοταριγύ* the score.

§ 45. FRACTIONAL NUMBERS.

"*Ημισυς, ήμισεια, ημισυ* (vulgar *μισ-ός, -ή, -ών*), half. Ex. *ημισυς* (*μιστὸς*) *χρόνος*, a half-year; *ημισεια* (*μισή*), *ὥρα*, half an hour;

τὸ ημισυ (μισὸ) ἐνὸς χρόνου, μᾶς ὥρας, the half of a year, of an hour. *Μία ὥρα καὶ μισή,* an hour and a half; *ἐνάμισυς χρόνος,* a year and a half, *μιάμισυ ὥρα,* an hour and a half.

The other Fractional Numbers are expressed by the definite Article and the neuter of the Ordinal Number, as,

<i>τὸ τρίτον,</i> the third.	<i> ή δεκάτη,</i> the tithe.
<i>τὸ τέταρτον,</i> the fourth.	<i> δύο τρίτα,</i> two thirds.
<i>τὸ δέκατον,</i> the tenth.	<i> τρία τέταρτα,</i> three fourths.

Ἡ συζήτησις διήρκεσε δύο ὥρας καὶ ήμισειαν,

The debate lasted two hours and a half.

<i>ἀνὰ δύο</i> or <i>δίο-δίο,</i> two by two	<i> ἀνὰ τέσσαρες,</i> by fours.
or by twos.	<i> ἀνὰ εἷς,</i> one by one.

Remarks.—Per Cent. is expressed by the Dative; as Five per cent. *πέντε τοῖς ἑκατόν τοις ἔτος* (*τὸ ἔτος*). The railway pays 8 per cent., *οἱ σιδηρόρομοι πληράνει ὡκτὼ τοῖς ἑκατόν.*

§ 46. DATES.

To express a date the cardinal numbers are used, those that are declinable being put in the neuter, as—In 1879, *εἰς τὰ χιλια ὁκτακόσια ἑβδομήκοντα ἔτρεα.* A longer form is also employed as—*κατὰ τὸ χιλιωστὸν ὁκτακοσιωστὸν ἑβδομηκοστὸν ἔννατον ἔτος.*

In speaking of the time, the substantives *ὥρα,* hour, and *λεπτόν,* minute, are generally left out. Ex. :—

<i>What o'clock is it?</i>	<i> Τί ὥρα εἶναι;</i>
<i>It is one, — two, — three o'clock.</i>	<i>Εἶναι μία, δύο, τρεῖς, κ.τ.λ.</i>
<i>It is half-past five.</i>	<i>Εἶναι πέντε καὶ μισή.</i>
<i>It is a quarter-past seven.</i>	<i>Εἶναι ἑπτὰ καὶ τέταρτον.</i>
<i>It is five minutes to ten.</i>	<i>Εἶναι δέκα παρὰ πέντε (λεπτά).</i>
<i>At five o'clock.</i>	<i>Ἐτς τὰς πέντε.</i>
<i>Before noon.</i>	<i>Πρὸ μεσημβρίας.</i>
<i>After noon.</i>	<i>Μετὰ μεσημβρίαν.</i>

SEASONS.

The four seasons of the year, <i>αἱ τέσσαρες ὥραι τοῦ ἔτους.</i>	
Spring, <i>ἡ ἄνοιξις, τὸ ἔαρ.</i>	Autumn, <i>τὸ φθινόπωρον.</i>
Summer, <i>τὰ καλοκαῖρι, τὸ θέρος.</i>	Winter, <i>ὁ χειμών.</i>

THE MONTHS.

January, <i>Ιανουάριος.</i>	July, <i>Ιούλιος.</i>
February, <i>Φεβρουάριος.</i>	August, <i>Αὔγουστος.</i>
March, <i>Μάρτιος.</i>	September, <i>Σεπτέμβριος.</i>
April, <i>Απρίλιος.</i>	October, <i>Οκτώβριος.</i>
May, <i>Μάϊος.</i>	November, <i>Νοέμβριος.</i>
June, <i>Ιούνιος.</i>	December, <i>Δεκέμβριος.</i>

On the fifteenth of July, *Εἰς τὰς δεκαπέντε οἱ εἰς τὴν δεκάτην πέμπτην Ιουλίου.*

THE DAYS OF THE WEEK.

Sunday, <i>Κυριακή.</i>	Thursday, <i>Πέμπτη.</i>
Monday, <i>Δευτέρα.</i>	Friday, <i>Παρασκευή.</i>
Tuesday, <i>Τρίτη.</i>	Saturday, <i>Σάββατον.</i>
Wednesday, <i>Τετάρτη.</i>	

HOLIDAYS.

Christmas, <i>τὰ Χριστούγεννα.</i>	Good Friday, <i>ἡ Μεγάλη Παρασκευή.</i>
New Year's Day, <i>ἡ πρώτη τοῦ ἔτους, τὸ νέον ἔτος.</i>	Easter, <i>τὸ Πάσχα, ἡ Λαμπρά.</i>
Carnival, <i>αἱ ἀπόκρεω.</i>	The Holy Trinity, <i>ἡ ἁγία Τριάς.</i>
Lent, <i>ἡ (τεσ)σαρακοστή.</i>	St. George's Day, <i>(ἡ ἡμέρα) τοῦ ἀγίου Γεωργίου.</i>

Vocabulary.

the full moon, <i>ἡ πανσέληνος.</i>	the bathing, <i>τὸ λούεσθαι.</i>
in full leaf, <i>ἐντελῶς ἡνθισμένα.</i>	of the Protestants, <i>τῶν Διαμαρτυρομένων.</i>
on the thirteenth, <i>τὴν δεκάτην τρίτην.</i>	

Exercise.

Tuesday is a day which the Greeks regard as unlucky.

Last Wednesday we went to Aegina.

Next Saturday there will be a full-moon.

At Athens all the Sundays of the Carnival are lively if the day is fine.

In Greece January is generally bright and fine.

The trees are in full leaf by the middle of March.

The Greek Easter is April 1-13 this year.

Everybody in Athens spends May-day in the country.

June, July, and August are intensely hot.

October and November are very pleasant.

The Protestant Church attracts many spectators at Christmas and Easter.

It is not customary to consider Wednesday as a half-holiday.

He was born on July 11,

'Η Τρίτη εἶναι ἡμέρα, τὴν ὅποιαν οἱ Ἑλληνες θεωροῦσιν ὡς ἀποφράδα.

Τὴν παρελθοῦσαν Τετάρτην ὑπήγαμεν εἰς τὴν Αἴγιναν.

Τὸ ἐρχόμενον Σάββατον θὰ ἦναι πανσέληνος.

Εἰς τὰς Ἀθῆνας ὅλαι αἱ Κυριακαὶ τῶν ἀπόκρεων εἶναι ζωηραί, ἐὰν ἡ ἡμέρα ἦναι ώραία.

Οἱ Ιανουάριος ἐν Ἑλλάδι εἶναι συνήθως λαμπρὸς καὶ ωραῖος.

Τὰ δένδρα εἶναι ἐντελῶς ἡνικισμένα κατὰ τὰ μέσα τοῦ Μαρτίου.

Τὸ Ἐλληνικὸν Πάσχα (Δαμπρὰ) τὸ ἔτος τοῦτο εἶναι τὴν 1-13 Ἀπριλίου.

Πάντες ἐν Ἀθήναις διέρχονται (διάγονοι) τὴν πρώτην Μαΐου εἰς τὴν ἔξοχήν.

Οἱ Ιούνιος, ὁ Ιούλιος καὶ ὁ Αὔγουστος εἶναι σφόδρα θερμοί.

Οἱ Οκτώβριος καὶ ὁ Νοέμβριος εἶναι πολὺ εὐχάριστοι.

Η ἐκκλησία τῶν Διαμαρτυρομένων προσελκύει πολλοὺς θεατὰς τὰ Χριστούγεννα καὶ τὸ Πάσχα.

Δὲν εἶναι συνήθεια νὰ θεωρῶσι τὸ ἀπόγευμα τῆς Τετάρτης ὡς σχολάσιμον.

Ἐγεννήθη τὴν ἐνδεκάτην Ιουνίου

1852, and died on April 21, 1874.

I shall go down by the half-past two train. It is only ten minutes to Phalerum by rail, so that we can come back to Athens by the four o'clock train.

εἰς τὰ χίλια ὀκτακόσια πεντάκοντα δύο (αιού'β') καὶ ἀπεβίωσε τὴν εἰκοστήν πρώτην Ἀπριλίου εἰς τὰ χίλια ὀκτακόσια ἑβδομήκοντα τέσσαρα (αωόδ').

Θὰ κατέλθω διὰ τῆς ἀμαξοστοιχείας τῶν δύο καὶ ἡμισείας μ. μ. Μεχρὶ Φαλήρου διὰ τοῦ σιδηροδρόμου εἶναι μόνον δέκα λεπτά, ὥστε δυνάμεθα νὰ ἐπέλθωμεν εἰς Ἀθήνας διὰ τῆς ἀμαξοστοιχείας τῶν τεσσάρων μ. μ.

§ 47. PRONOUNS.

The Pronouns may be divided into Substantive Pronouns, and Adjective Pronouns.

Substantive pronouns are: 1. Personal, 2. Reflexive, 3. Reciprocal.

Adjective Pronouns are: 4. Possessive, 5. Interrogative, 6. Demonstrative, 7. Relative, 8. Indefinite.

SUBSTANTIVE PRONOUNS.

§ 48. 1. Personal Pronouns.

First Person—Ἐγώ, I.

Singular.	Plural.
Nom. ἐγώ	ἡμεῖς, ἐμεῖς
Gen. ἐμοῦ—μοῦ	ἡμῶν
Dat. ἐμοὶ—μοὶ	ἡμῖν
Acc. ἐμὲ—μὲ οὐρ ἐμένα	ἡμᾶς

Second Person—*σύ*, thou or you.

Singular.

Nom. *σὺ* or *ἐσὺ*

Gen. *σοῦ*

Dat. *σοὶ*

Acc. *σὲ* or *ἐσένα*

Voc. *σὺ* or *ἐσὺ*

Plural.

ὑμεῖς, *ἐσεῖς*, *σεῖς*

ὑμῶν

ὑμῖν

ὑμᾶς

ὑμεῖς or *σεῖς*.

Third Person—*αὐτός*, *αὐτή*, *αὐτό*, he, she, it.

Singular.

Nom. *αὐτός*, *αὐτή*, *αὐτό*

Gen. *αὐτοῦ*—*τοῦ*, *αὐτῆς*—*τῆς*,
αὐτοῦ—*τοῦ*

Dat. *αὐτῷ*, *αὐτῇ*, *αὐτῷ*

Acc. *αὐτόν*—*τόν*, *αὐτήν*—*τήν*,
αὐτό—*τό*

Plural.

αὐτοί, *αὐταί*, *αὐτά*

αὐτῶν—*τῶν*¹

αὐτοῖς, *αὐταῖς*, *αὐτοῖς*

αὐτούς—*τούς*, *αὐτάς*—*τάς*,
αὐτά—*τά*.

§ 49. 2. The Reflexive Pronoun.

The reflexive pronoun is declined as follows:—

'*Εγώ* (*σὺ*—*αὐτὸς*) ὁ *ἴδιος*.

Singular.

Gen. *τοῦ* *ἔαυτοῦ* *μου* (*σου*, *του*)

Dat. (*τῷ* *ἔαυτῷ*)

Acc. *τὸν* *ἔαυτόν* *μου* (*σου*, *του*)

Ex. He went himself, *ὑπῆγεν* ὁ *ἴδιος*.

Plural.

τῶν *ἔαυτῶν* *μας* (*σας*, *των*)

(*τοῖς* *ἔαυτοῖς*)

τοὺς *ἔαυτούς* *μας* (*σας*, *των*).

I hit myself on the arm, *ἐκτίπησα* *τὸν* *ἔαυτόν* *μου* *εἰς* *τὸν* *βραχίονα*.

§ 50. 3. The Reciprocal Pronoun.

ἀλλήλων, one another.

Plural.

Gen. *ἀλλήλων*

Dat. *ἀλλήλοις*—*αις*—*οις*

Acc. *ἀλλήλους*—*ας*, *ἄλληλα*.

¹ It will be remembered that these short forms are enclitic, see § 12.

ADJECTIVE PRONOUNS.

§ 51. 4. Possessive Pronouns.

The Possessive Pronouns are formed by the Genitive (abbreviated form) of the Personal Pronouns, placed after the noun, and, if emphasis is to be expressed, by the addition of ἰδικός, ἰδική, ἰδικόν, which answers to the English ‘own.’

Ex. My horse, τὸ ἄλογόν μου.

Whose horse did you ride? τίνος ἄλογον ἵππεύσατε;

My own, τὸ ἰδικόν μου.

How did you pay for it? Πῶς ἐπληρώσατε δι' αὐτό;

I paid for it with my own money, ἐπλήρωσα μὲ τὰ ἰδικά μου χρήματα.

My garden, ὁ κῆπός μου, or, ὁ ἰδικός μου κῆπος.

Our house, ἡ οἰκία μας, or, ἡ ἰδική μας οἰκία.

Thy book, τὸ βιβλίον σου, or, τὸ ἰδικόν σου βιβλίον.

Your hat, ὁ πῖλός σας, or, ὁ ἰδικός σας πῖλος.

His letter, τὸ γράμμα του, or, τὸ ἰδικόν του γράμμα.

Their ideas, αἱ ἰδέαι των, or, αἱ ἰδικαὶ των ἰδέαι.

In writing, the Ancient Greek forms, ἐμός, σός, ἡμέτερος, ὑμέτερος are sometimes used.

Remark.—The article is used with Demonstrative and Possessive Pronouns, as—This good young man, αὗτός ὁ καλὸς νέος. Their possessions, τὰ κτήματά των.

§ 52. 5. Interrogative Pronouns.

Two Interrogative Pronouns are used in Modern Greek,

(a) τίς, τί, who, what (lit.).

(b) ποῖος, ποία, ποῖον, who, what.

(a) *Tis, ti* is declined as follows:—

Singular.	Plural.
Nom. <i>tis, ti</i>	<i>tives, tiva</i>
Gen. <i>tivos</i>	<i>tivων</i>
Dat. <i>tivi</i>	<i>tisi</i>
Acc. <i>tiva, ti</i>	<i>tivas, tiva.</i>

Ex. διὰ *ti*; Why? what for?

ti λέγεις; What do you say?

The neuter *ti* is used with all genders and cases both in the Sing. and Plur.; thus—

ti ὥρα εἶναι; What o'clock is it?

ti δάκρυα δὲν ἔχωντα! How many tears have I not shed!

ti θρησκείας εἶναι; Of what religion is he?

(b) *Poios, poia, poion* is declined regularly.

Ex. Who is it? *tis εἶναι*; or, *poios εἶναι*;

It is I, *ἐγώ εἰμαι*.

Whose book is this? *tivos εῖναι τὸ βιβλίον τοῦτο*;

Who knocks? *poios κτυπᾷ*;

Come in, *εἰσέλθετε* (*ἐμπρόσ*).

Wait, *περιμένετε*.

πόσος, πόση, πόσον, how much, is declined regularly.

The following interrogative adverbs may perhaps be mentioned with advantage here.

πῶς; How?

ποῦ; Where? Whither?

πόθεν; ἀπὸ *ποῦ*; Whence?

πότε; When?

§ 53. 6. Demonstrative Pronouns.

There are two Demonstrative Pronouns, *οὗτος, αὕτη, τοῦτο*, this, and *ἐκεῖνος, η, ον*, that.

1. Οὗτος is declined as follows :—

Singular.	Plural.
Nom. οὗτος, αὕτη, τοῦτο	οὗτοι, αὕται, ταῦτα
Gen. τούτου, ταύτης, τούτου	τούτων
Dat. τούτῳ, ταύτῃ, τούτῳ	τούτοις, ταύταις, τούτοις
Acc. τούτον, ταύτην, τούτο	τούτους, ταύτας, ταῦτα.

2. Ἐκεῖνος is declined regularly.

§ 54. 7. Relative Pronouns.

There are two Relative, just as there are two Interrogative Pronouns, one used in literary style, the other in common language :—

(a) ὅστις, ἥτις, ὃ, τι, who, which (lit.).

(b) ὁποῖος, ὁποία, ὁποῖον, who, which (common).

a.

Singular.	Plural.
Nom. ὅστις, ἥτις, ὃ, τι	οἵτινες, αἵτινες, ἄτινα
Gen. οὐτινος, ἥστινος, οὐτινος	ῶντινων
Dat. ὥτινι, ἥτινι, ὥτινι	οἰστιστι, αἰστιστι, οἰστιστι
Acc. ὅντινα, ἥντινα, ὃ, τι	οῦστινας, ἄστινας, ἄτινα.

b.

Singular.	Plural.
Nom. ὁποῖος, ὁποία, ὁποῖον	ὁποῖοι, ὁποῖαι, ὁποῖα
Gen. ὁποίου, ὁποίας, ὁποίον	ὅποίων
Dat. ὁποίῳ, ὁποίᾳ, ὁποίῳ	ὅποίοις, ὁποίαις, ὁποίοις
Acc. ὁποῖον, ὁποίαν, ὁποῖον	ὅποίους, ὁποίας, ὁποῖα.

The Ancient Relative, ὃς, ἵ, ὃ, is used rarely even in writing.

The people use ὁποῦ and ποῦ for all cases of the Relative Pronoun.

Ex. The child that cries, τὸ παιδὶ ποῦ κλαίει. I received the book you sent me, ἔλαβα τὸ βιβλίον ποῦ μ' ἔστειλες.

2. Ὁστις, ἵπτις, ὅ, τι
 Ὁποῖος, ὁποία, ὁποῖον $\left\{ \begin{array}{l} \text{δήποτε} \\ \text{whosoever, whatsoever,} \end{array} \right\}$ are declined regularly as above.

Ex. Whoever does it will be punished, ὁστισδήποτε or ὁποιοσδήποτε τὸ κάμνει θὰ τιμωρηθῇ. Come at whatever hour you like, ἐλθὲ (ἔλα) εἰς ὁποιανδήποτε ἥραν θέλεις.

3. Τόσος, η, ον, as much.

"Οσος, η, ον, as.

Ex. I bring you as much money as you gave me, σᾶς φέρω τόσα χρήματα ὡσα μοῦ ἔδωσατε.

§ 55. 8. Indefinite Pronouns.

1. Τίς, Interrogative, is accented with an acute and is paroxytone in the two-syllable cases throughout. Τίς, Indefinite, is accented on the last syllable and is enclitic. It is declined as follows:—

Singular.		Plural.
Nom. τίς τὶ		τινὲς τινὰ
Gen. τινὸς		τινῶν
Dat. τινὶ		τισὶ
Acc. τινὰ τὶ		τινὰς τινά.

Strengthened by the addition of κάν:

κάν τίς, someone, anyone.

κάτι, something.

δός μοι (μον) κάτι τι νὰ φάγω, give me something to eat.

2. Ἀλλος, ἄλλη, ἄλλο, the other or next; ἔτερος, ἔτέρα, ἔτερον, the other of two, are declined regularly.

Ex. The other party, τὸ ἄλλο κόμμα.

Next month, τὸν ἄλλον μῆνα.

The one—the other, ὁ εἷς—ὁ ἔτερος.

3. Ὄλος, η, ον, all or every, is declined regularly.

Ex. All agreed, ὅλοι συνεφώνησαν.

4. Μερικοί, *aī, á*, some, a few.

Ex. Some went away and some stayed, *μερικοὶ ἔφυγον καὶ μερικοὶ ἔμειναν*.

5. Κάποιος, *a, ov*, some one.

Ex. Some one told it me, *κάποιος μοὶ το εἶπε*.

6. Κάμποσος, *η, ov*, a good number, a good deal.

Ex. There were a good many people at the concert, *ἡτο κάμποσος κόσμος εἰς τὴν συναυλίαν*.

7. Τοιοῦτος, *τοιαύτη, τοιοῦτον*, such a one, is declined as follows:—

Singular.

N. *τοιοῦτος, τοιαύτη, τοιοῦτο(ν)*

G. *τοιούτου, τοιαύτης, τοιούτου*

D. *τοιούτῳ, τοιαύτῃ, τοιούτῳ*

A. *τοιοῦτον, τοιαύτην, τοιοῦτο(ν)*

Plural.

τοιοῦτοι, τοιαύται, τοιαύτα

τοιούτων

τοιούτοις, τοιαύταις, τοιούτοις

τοιούτους, τοιαύτας, τοιαύτα.

The common form is *τέτοιος, τέτοια, τέτοιον*, declined regularly.

Ex. It is impossible to work with such tools, *εἶναι ἀδύνατον νὰ ἐργασθῆ τις μὲ τοιαῦτα ορ τέτοια ἐργαλεῖα*.

8. 'Ο *ἴδιος, a, ov*, } the same.
 δ *αὐτός, ἡ, ó*,

Ex. He died the same day, *ἀπέθανε τὴν ἡδίαν* or *τὴν αὐτὴν ἡμέραν*. Come at the same hour to-morrow, *ἔλθε τὴν ἡδίαν* or *τὴν αὐτὴν ὥραν αὔριον*. I went myself, *ὑπῆγα δ ἴδιος*.

9. *Τίποτε*, anything or nothing.

Ex. Have you bought anything? *'Ηγόρασας τίποτε ορ κατί τι; Nothing, Τίποτε.*

10. *Κανείς, καμμία, κανέν*, nobody, supplies the place of *οὐδεῖς, οὐδεμία, οὐδέν*, in the common language. It is declined as follows:—

Singular.

Nom. *κανείς, καμμία, κανέν*

Gen. *κανενός, καμμιᾶς, κανενός*

Acc. *κανένα, καμμίαν, κανέν*.

Ex. Is any one there? *εἰναί τις ἕκεῖ*; There is nobody, *δὲν εἰναι κανείς*.

11. *Καθείς, καθεμία, καθέν, each, every, is the common form of ἔκαστος, η, ον.* It is declined like *κανείς*.

Ex. Every one did as he wished, *ό καθεὶς (ἔκαστος) ἔκαμεν* *ὅπως ήθελε*. He told it to each one, *τὸ εἶπεν εἰς τὸν καθένα*.

12. 'Ο δεῖνα, ή δεῖνα, τὸ δεῖνα, } such a one.
'Ο τάδε, ή τάδε, τὸ τάδε, }

'Ο τάδε and ο δεῖνα are not declined.

Ex. Give it to Mr. (name forgotten), *Δός το εἰς τὸν Κύριον* *δεῖνα*.

Vocabulary.

pleased (fem.), <i>ηὐχαριστημένη</i> (<i>εὐχαριστοῦμαι</i>).	they belong, <i>ἀνήκουσι</i> (<i>ἀνήκω</i>). I leave, <i>ἀφίνω</i> .
lend (Imp.), <i>δάνεισον</i> (<i>δανείζω</i>).	they are wrong, <i>ἔχουσιν</i> <i>ἄδικον</i> .

Exercise.

Do not give me all the flowers; Mή μου δώσῃς όλα (*πάντα*) τὰ
give me a few only and give λοιλούδια, δός μου μόνον με-
the rest to my sister. ρικά (*ἔντα*), δὸς τὰ ἄλλα εἰς
τὴν ἀδελφῆν μου.

Give me that book.	Δός μου ἐκεῖνο τὸ βιβλίον.
Which one shall I give you?	Ποίον νὰ σοι δώσω;
Not this one, the other.	"Οχι τοῦτο, τὸ ἄλλο.
I have a horse of my own.	"Εχω ἄλογον ἰδικόν μου.
It is my turn to play.	Δάνεισόν μοι τοῦτο.
Lend me this.	Μοί το ἔδωκεν εἰς τῶν φίλων μου.
A friend of mine gave it me.	'Ομιλησέ της (<i>την</i>) περὶ αὐτοῦ.
Speak to her about it.	Τὸ μολυβδοκόνδυλον τοῦτο εἶναι ἰδικόν μου.
This pencil is mine.	Σᾶς εἰδε κανείς (<i>τις</i>);
Did anybody see you?	

Nobody saw me, and I saw nobody.	Κανεὶς δὲν μὲ εἶδε, καὶ ἐγὼ δὲν εἶδον κανένα.
Are these your gloves ?	Αὐτὰ εἰναι τὰ γάντια (χειρόκτια) σας ;
Yes, they belong to me.	Μάλιστα, μοὶ ἀνήκουσι.
I leave something for you.	Αφίνω τι δι' ὑμᾶς.
Put each book in its place.	Βάλε ἔκαστον βιβλίον εἰς τὴν θέσιν του.
It is yours.	Εἶναι ἰδικόν σας.
Who called me ?	Ποῖος μ' ἐφώναξε ;
Whose hat is this ?	Τίνος εἶναι τὸ καπέλλον (ό πῖλος) τοῦτο ;
What kind of man is he ?	Ποίου εἴδους ἄνθρωπος εἶναι οὗτος ;
What weather is it ?	Τί καιρὸς εἶναι ;
Anybody can do it.	Πᾶς τις δύναται νὰ τὸ κάμη.
Someone passed here a minute ago.	Κἄποιος ἐπέρασεν ἀπ' ἐδῶ πρὸ ἐνὸς λεπτοῦ.
I should prefer something else.	Θὰ ἐπροτίμων (προετίμων) ἄλλο τι.

Vocabulary.

the mediation, ἡ μεσολάβησις.	for your sake, πρὸς χάριν σας.
shall you go ; θὰ ὑπάγητε ; (ὑπάγω, present in use, πη-	every day, καθ' ἐκάστην (ἡμέραν).
γαίνω).	say it, εἰπέ το.

Exercise.

The neutral powers offered their mediation.	Αἱ οὐδέτεραι δυνάμεις προσέφερον τὴν μεσολάβησίν των.
She went there herself.	‘Υπῆγεν ἐκεῖ ἡ ἴδια.
I saw them fall.	Τοὺς εἶδον νὰ πέσωστι.
It was he who did it.	Αὐτὸς εἶναι ὅστις τὸ ἔκαμε.

There were a great many ladies at the ball.

I saw the man who beat the horse so cruelly.

Which way shall you go?
Some one has left his coat.
I will do it for your sake.
I would not have done it for anybody else.

I want both.

I go there every day.

Give me as much as you can.

He has as many as you.

There are a good many children.

What is the matter with you?

Nothing, thanks.

I never saw such a man.

⁷Ησαν πλεῖσται κυρίαι εἰς τὸν χορόν.

Εἶδον τὸν ἄνθρωπον ὃστις ἐκτύπα τὸ ἀλογον τόσον σκληρῶς (ἀπανθρώπως).

Ἄπὸ ποιον δρόμου θὰ ὑπάγητε;
Κἄποιος ἄφησε τὸ φόρεμά του.
Θὰ τὸ κάμω πρὸς χάριν σας.
Δὲν θὰ τὸ ἔπραττον δὲν ἄλλον τινά.

Χρειάζομαι καὶ τὰ δύο (ἀμφότερα).
Πηγαίνω ἐκεῖ καθ' ἐκάστην.
Δός μοι ὃσον δύνασαι περισσότερον.

⁷Ἐχει τόσα ὅσα ὑμεῖς.

Ὑπάρχονσι κάμποσα παιδία.

Τί ἔχετε; (⁷Ἄπὸ τί πάσχετε;)

Τίποτε, εὐχαριστῶ.

Οὐδέποτε εἶδον τοιοῦτον ἄνθρωπον

VERBS.

‘Ρήματα.

§ 56. THE VERB.

1. The Modern Greek Verb has two Voices (*διαθέσεις τοῦ μήματος*), the Active (*ἐνεργητικόν*) and the Passive (*παθητικόν*).

There is no Middle Voice; its place is supplied by the Passive, which is used with a Middle Sense. The only relic of the Middle is the Aor. Imp. Pass., *λύσον* for *λύθητι* (see under Aorist).

2. The Verb Finite has four Moods (*ἐγκλίσεις*); the Indicative (*օριστική*), the Subjunctive (*ὑποτακτική*), the Conditional (*ὑποθετική*), the Imperative (*προστακτική*).

3. The Verb Infinite comprises the Infinitive (*ἀπαρέμφατον*) and the Participles (*μετοχαῖ*).

4. There are seven Tenses (*χρόνοι*): the Present (*ἐνεστώς*), Imperfect (*παρατατικός*), First Future, Second Future (*μέλλων*), Aorist (*δόριστος*) (1st or 2nd), Perfect (*παρακείμενος* or *συντελικός*), and Pluperfect (*ὑπερσυντελικός*).

§ 57. There are two principal conjugations of the Greek Verb (1) in *ω*, where a connecting vowel joins the tense stem to the personal suffix (*λύ-ω* for *λύ-ο-μι*), and (2) in *μι*, where no such vowel is used.

Verbs in *ω* can be further subdivided into two classes:

- (a) Uncontracted or Paroxytone Verbs.
- (b) Contracted or Circumflex Verbs.

(a) Uncontracted or Paroxytone Verbs take the accent on the penult in the first person Singular Present Indicative Active (*λαμβάνω*, *εύρισκω*), and throw the accent back as far as the quantity of the last syllable will allow, throughout

the Conjugation (*λαμβάνοντι*, *ἐλάμβανον*). There are five exceptions to this rule, viz.: the Subjunctive, Infinitive, and Participle of the Aorist Passive, and the Perfect Participle Passive, and the oblique cases of the 2nd Aorist Part.: Ex. *νὰ λυθῶ*, *λυθῆναι* or *λυθῆ*, *λυθεῖς*, *λελυμένος*, *τυχόντος*.

(b) In the Present, Contracted Verbs take the accent on the contracted syllable, except the second Singular Imperative. It is circumflex, if in the uncontracted form the accent was on the first of the contracted vowels, if not, it is acute. Ex. *φιλέετε*, *φιλεῖτε*; *φιλεέτω*, *φιλεῖτω*; *φιλεε*, *φιλει*.

In the uncontracted tenses the accentuation follows the same rules as in the uncontracted or paroxytone verbs.

§ 58. THE AUGMENT.

1. In the Indicative Mood there is a prefix to the Imperfect and Aorist. This prefix is called the Augment¹.

2. There are two kinds of Augment:

(a) The Syllabic, which prefixes *ε-* to verbs beginning with a consonant, as—

Present.	Imperfect.	Aorist.
<i>γράφω</i> , I write,	<i>ἔγραφον</i>	<i>ἔγραψα</i> .
<i>λύω</i> , I loose,	<i>ἔλυον</i> ,	<i>ἔλυσα.</i>

Note. *θέλω* takes *η* instead of *ε*.

If the stem begins with *p* it is doubled after the *ε*, for example—

ῥίπτω, I throw, *ἔρριπτον*, *ἔρριψα*.

(b) The Temporal (so called because it increases the length of the first syllable, but does not, like the Syllabic,

¹ The Augment was originally a word consisting of the letter *a-*. It is surmised that it was an Instrumental case of a Demonstrative Pronoun and meant 'there.' At first a separate word, it by degrees coalesced with the Verb.

increase the number of syllables) is employed with words commencing with a vowel or diphthong, as

Present.	Imperfect.	Aorist.
ἀρχίζω, I begin,	ἥρχιζον,	ἥρχισα.

3. The rules respecting the change of vowel or diphthong are as follows :

Present.	Imperfect.
a changes to η, ἀλλάσσω, I change,	ἥλλασσον.
ε „ η, ἔρχομαι, I come,	ἥρχόμην.
ε sometimes to ει, ἔχω, I have,	εἶχον.
αι changes to γ, αἰσθάνομαι, I feel,	ἥσθανόμην.
αυ „ ην, αὐξάνω, I increase,	ἥνξανον.
ευ „ ην, εὐκαιρῶ, I have time,	ἥνκαιρον.
ο „ ω, ὁμιλῶ, I speak,	ὁμίλονν.
οι „ ω, οἰκτείρω, I pity,	ዓκτειρον.

ι, υ, become ἴ, ὑ. This has no effect on the modern pronunciation.

ον, ει, and the long vowels do not change.

4. Verbs compounded of Nouns take the Augment at the beginning ; as, οἰκοδομῶ, I build a house, φέροδόμονν.

5. Verbs compounded with Prepositions take the Augment between the Preposition and the Verb ; as, περιμένω, I await, περιέμενον ; but in the vernacular the Augment is often placed before the Preposition ; as, ἐπερίμενον.

6. Verbs of more than two syllables, or beginning with a vowel, do not in the vernacular take an Augment.

§ 59. REDUPLICATION.

1. In Modern Greek the Reduplication is only found in the Perfect Participle Passive. (See § 69.)

2. Reduplication is used in Verbs beginning with a single

consonant, or with a mute followed by a liquid; as, $\lambda\nu\omega$, $\lambda\epsilon\nu\mu\acute{e}nos$; $\gamma\rho\acute{a}\phi\omega$, $\gamma\epsilon\rho\gamma\rho\mu\acute{e}nos$.

3. Verbs beginning with a double consonant, a vowel, or ρ , take the Augment instead of the Reduplication.

4. Verbs beginning with an aspirated consonant take the corresponding hard consonant in the Reduplication.

5. Verbs compounded with Prepositions take the Reduplication after the Preposition: in the spoken language these Verbs do not take a Reduplication.

§ 60. AUXILIARY VERBS.

1. There are three Auxiliary Verbs in Modern Greek, viz., $\tilde{\epsilon}\chi\omega$, I have; $\epsilon\tilde{i}\mu\alpha i$, I am; $\theta\acute{e}\lambda\omega$, I wish or will.

2. All the tenses are given below, but the Present and Imperfect only are used in the Conjugation of other Verbs.

3. " $\tilde{\epsilon}\chi\omega$ is used in the Perfect and Pluperfect; $\epsilon\tilde{i}\mu\alpha i$ in the Perfect Passive; $\theta\acute{e}\lambda\omega$ in the Second Forms of the First and Second Futures.

They are conjugated as follows:—

§ 61. $\tilde{\epsilon}\chi\omega$, I have.

ACTIVE VOICE.

Indicative Mood.

Present Tense.

Sing.	$\tilde{\epsilon}\chi\omega$	Plur.	$\tilde{\epsilon}\chi o\mu\epsilon\nu$
	$\tilde{\epsilon}\chi e\iota s$		$\tilde{\epsilon}\chi e\tau e$
	$\tilde{\epsilon}\chi e\iota$		$\tilde{\epsilon}\chi o\sigma i$ ($\tilde{\epsilon}\chi o\nu\nu$).

Imperfect.

Sing.	$\epsilon\tilde{i}\chi o\nu$ ($\epsilon\tilde{i}\chi a$)	Plur.	$\epsilon\tilde{i}\chi o\mu\epsilon\nu$ ($\epsilon\tilde{i}\chi a\mu\epsilon\nu$)
	$\epsilon\tilde{i}\chi e\iota s$		$\epsilon\tilde{i}\chi e\tau e$
	$\epsilon\tilde{i}\chi e\iota$		$\epsilon\tilde{i}\chi o\nu$ ($\epsilon\tilde{i}\chi a\nu$).

First Future.

Sing.	$\theta\ddot{\alpha}\ \check{\epsilon}\chi\omega^1$	Plur.	$\theta\ddot{\alpha}\ \check{\epsilon}\chi\omega\mu\epsilon\nu$
	$\theta\ddot{\alpha}\ \check{\epsilon}\chi\eta s$		$\theta\ddot{\alpha}\ \check{\epsilon}\chi\eta t\epsilon$
	$\theta\ddot{\alpha}\ \check{\epsilon}\chi\eta$		$\theta\ddot{\alpha}\ \check{\epsilon}\chi\omega s\iota\ (\theta\ddot{\alpha}\ \check{\epsilon}\chi\omega v\upsilon).$

or

Sing.	$\theta\acute{e}\lambda\omega\ \check{\epsilon}\chi\epsilon i^2$	Plur.	$\theta\acute{e}\lambda\omega m\epsilon\nu\ \check{\epsilon}\chi\epsilon i$
	$\theta\acute{e}\lambda eis\ \check{\epsilon}\chi\epsilon i$		$\theta\acute{e}\lambda e\epsilon t\epsilon\ \check{\epsilon}\chi\epsilon i$
	$\theta\acute{e}\lambda ei\ \check{\epsilon}\chi\epsilon i$		$\theta\acute{e}\lambda ou\sigma i\ \check{\epsilon}\chi\epsilon i.$

The Verb $\check{\epsilon}\chi\omega$ is defective: $\acute{e}\lambda a\beta o\nu$ is used as the Aorist, and $\theta\ddot{\alpha}\ \lambda\acute{a}\beta\omega$ as the Second Future, from the Verb $\lambda a\mu\beta\acute{a}\nu\omega$, I take or receive.

*Subjunctive Mood.**Present.*

Sing.	$v\ddot{\alpha}\ \check{\epsilon}\chi\omega$	Plur.	$v\ddot{\alpha}\ \check{\epsilon}\chi\omega m\epsilon\nu$
	$v\ddot{\alpha}\ \check{\epsilon}\chi\eta s$		$v\ddot{\alpha}\ \check{\epsilon}\chi\eta t\epsilon$
	$v\ddot{\alpha}\ \check{\epsilon}\chi\eta$		$v\ddot{\alpha}\ \check{\epsilon}\chi\omega s\iota\ (v\ddot{\alpha}\ \check{\epsilon}\chi\omega v\upsilon).$

*Conditional Mood.**Present and Imperfect.*

Sing.	$\theta\ddot{\alpha}\ \epsilon i\chi o\nu$	Plur.	$\theta\ddot{\alpha}\ \epsilon i\chi o\mu\epsilon\nu$
	$\theta\ddot{\alpha}\ \epsilon i\chi e s$		$\theta\ddot{\alpha}\ \epsilon i\chi e t\epsilon$
	$\theta\ddot{\alpha}\ \epsilon i\chi e$		$\theta\ddot{\alpha}\ \epsilon i\chi o\nu.$

or

Sing.	$\eta\theta\acute{e}l\nu\ \check{\epsilon}\chi\epsilon i$	Plur.	$\eta\theta\acute{e}l\nu m\epsilon\nu\ \check{\epsilon}\chi\epsilon i$
	$\eta\theta\acute{e}l\nu e s\ \check{\epsilon}\chi\epsilon i$		$\eta\theta\acute{e}l\nu e t\epsilon\ \check{\epsilon}\chi\epsilon i$
	$\eta\theta\acute{e}l\nu e\ \check{\epsilon}\chi\epsilon i$		$\eta\theta\acute{e}l\nu v\ \check{\epsilon}\chi\epsilon i.$

¹ Contraction of $\theta\acute{e}\lambda\omega\ v\ddot{\alpha}\ \check{\epsilon}\chi\omega$, I wish to have. See p. 79.

² $\check{\epsilon}\chi\epsilon i$ (sc. $\check{\epsilon}\chi\omega v$) is the infinitive. The expression is precisely similar to the English 'I will have,' where 'have' is an infinitive of which we have lost the sign. The similarity of this part of Modern Greek Grammar to English is very remarkable.

Imperative Mood.

Present.

Sing.	$\tilde{\epsilon}\chi\epsilon$		Plur.	$\tilde{\epsilon}\chi\epsilon\tau\epsilon$
	$\hat{a}s \; \tilde{\epsilon}\chi\eta$			$\hat{a}s \; \tilde{\epsilon}\chi\omega\sigma\iota \; (\tilde{\epsilon}\chi\omega\nu)$.

Infinitive Mood.

 $\tilde{\epsilon}\chi\epsilon\nu$, usually written $\tilde{\epsilon}\chi\epsilon\iota$.

Participle Present.

Singular.

M.	F.	N.
Nom. $\tilde{\epsilon}\chi\omega\nu$ ($\tilde{\epsilon}\chi\omega\nu\tau\alpha\varsigma$) (See $\lambda\acute{\nu}\omega$.)	$\tilde{\epsilon}\chi\omega\nu\sigma\alpha$	$\tilde{\epsilon}\chi\omega\nu$, etc.

Aorist.

Singular.

M.	F.	N.
Nom. $\lambda\alpha\beta\omega\nu$ (See $\lambda\acute{\nu}\omega$.)	$\lambda\alpha\beta\omega\nu\sigma\alpha$	$\lambda\alpha\beta\omega\nu$, etc.

§ 62. $\text{E}\hat{\iota}\mu\alpha\iota$, I am.

Indicative Mood.

Present.

Sing.	$\epsilon\hat{\iota}\mu\alpha\iota$		Plur.	$\epsilon\hat{\iota}\mu\epsilon\theta\alpha$
	$\epsilon\hat{\iota}\sigma\alpha\iota$			$\epsilon\hat{\iota}\sigma\theta\epsilon$

$\epsilon\hat{\iota}\nu\alpha\iota$ OR $\epsilon\hat{\iota}\nu\epsilon^1$

				$\epsilon\hat{\iota}\nu\alpha\iota$ OR $\epsilon\hat{\iota}\nu\epsilon$.
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¹ The Third Person Singular and Plural can be written either $\hat{a}\nu\alpha\iota$ or $\epsilon\hat{\iota}\nu\epsilon$. The oldest form of this word is $\hat{e}v\tau\iota$, which appears in the Doric dialect for both numbers. In classical Greek it is written $\hat{e}v\iota$.

Imperfect.

Sing.	$\hat{\eta}\mu\eta\nu$ ($\hat{\eta}\mu\omega\nu\nu$)	Plur.	$\hat{\eta}\mu\epsilon\theta\alpha$
	$\hat{\eta}\sigma o$ ($\hat{\eta}\sigma\omega\nu$)		$\hat{\eta}\sigma\theta\epsilon$
	$\hat{\eta}\tau o$		$\hat{\eta}\sigma\alpha\nu$ ($\hat{\eta}\tau\alpha\nu$).

First Future.

Sing.	$\theta\bar{a} \dot{\eta}\mu\bar{a}$	Plur.	$\theta\bar{a} \dot{\eta}\mu\bar{e}\theta\bar{a}$
	$\theta\bar{a} \dot{\eta}\sigma\bar{a}$		$\theta\bar{a} \dot{\eta}\sigma\theta\bar{e}$
	$\theta\bar{a} \dot{\eta}\nu\bar{a}$		$\theta\bar{a} \dot{\eta}\nu\bar{a}.$

or θέλω εἰσθαι, etc.

The verb *εἰμαι* is defective. The aorist and second future are taken from *ὑπάρχω*, I am or exist, and *γίνομαι*, I become.

ὕπηρξα, or *ἔγεινα*, I have been. | *θὰ γείνω*, I shall be or become.

Subjunctive Mood.

Present.

Sing.	<i>và ḥmai</i>	Plur.	<i>và ḥm̄eθu</i>
	<i>và ḥσαι</i>		<i>và ḥσθε</i>
	<i>và ḥναι or ḥv̄e</i>		<i>và ḥναι or ḥv̄e.</i>

Conditional Mood.

Present and Imperfect.

Sing.	$\theta\bar{a} \dot{\eta}\mu\eta\nu$	Plur.	$\theta\bar{a} \dot{\eta}\mu\epsilon\theta\alpha$
	$\theta\bar{a} \dot{\eta}\sigma\sigma$		$\theta\bar{a} \dot{\eta}\sigma\theta\epsilon$
	$\theta\bar{a} \dot{\eta}\tau\sigma$		$\theta\bar{a} \dot{\eta}\sigma\alpha\eta$.

or *ηθελον εἰσθαι*, etc.

in such phrases as *oὐκ ἔνι*, *ἔνοι* for *ἐστίν οἱ*. It is not unlikely (says Mr. Geldart) that it was the vulgar word in regular use for *ἐστί* or *ἐστι*, though known to literature only in such short phrases as the above. In the Acts of the Council of Constantinople (536 A.D.) we find *ἔνι* used simply for *ἐστί*, 'Τίς *ἔνι* Νεαρόποιος;' In Ptochoprodromus, the first Romaic writer, we get *ἔνε*, and soon afterwards the present form *ἔναι* or *ἔνε*. It is to be remarked that *ἔναι* presents the appearance of a verb in the Middle Voice.

Imperative Mood.

Present.

Sing.	<i>έσο</i>		Plur.	<i>έστε</i>
	<i>άς ηναι</i>			<i>άς ηναι.</i>

Infinitive Mood.

εἰσθαι or *εἰναι.*

Participle Present.

Masc.	Fem.	Neut.
Nom. <i>ών</i> (<i>όντας</i>)	<i>ούσα</i>	<i>όν,</i> etc.

§ 63. Θέλω, I wish or will.

ACTIVE VOICE.

Indicative Mood.

Present.

Sing.	<i>θέλω</i>		Plur.	<i>θέλομεν</i>
	<i>θέλεις</i>			<i>θέλετε</i>
	<i>θέλει</i>			<i>θέλουσι</i> (<i>θέλουν</i>).

Imperfect.

Sing.	<i>ήθελον</i> (<i>ήθελα</i>)		Plur.	<i>ήθέλομεν</i> (<i>ήθέλαμεν</i>)
	<i>ήθελες</i>			<i>ήθέλετε</i>
	<i>ήθελε</i>			<i>ήθελον</i> (<i>ήθελαν</i>).

First Future.

Sing.	<i>θὰ θέλω</i>		Plur.	<i>θὰ θέλωμεν</i>
	<i>θὰ θέλης</i>			<i>θὰ θέλητε</i>
	<i>θὰ θέλη</i>			<i>θὰ θέλωσι</i> (<i>θὰ θέλουν</i>).

Aorist.

Sing.	<i>ήθελησα</i>		Plur.	<i>ήθελήσαμεν</i>
	<i>ήθελησας</i>			<i>ήθελήσατε</i>
	<i>ήθελησε</i>			<i>ήθελησαν.</i>

Second Future.

Sing.	θὰ θελήσω	Plur.	θὰ θελήσωμεν
	θὰ θελήσης		θὰ θελήσητε
	θὰ θελήσῃ		θὰ θελήσωσι.

*Subjunctive Mood.**Present.*

Sing.	νὰ θέλω	Plur.	νὰ θέλωμεν
	νὰ θέλης		νὰ θέλητε
	νὰ θέλῃ		νὰ θέλωσι (νὰ θέλουν).

Aorist.

Sing.	νὰ θελήσω	Plur.	νὰ θελήσωμεν
	νὰ θελήσης		νὰ θελήσητε
	νὰ θελήσῃ		νὰ θελήσωσι (νὰ θελήσουν).

*Conditional Mood.**Present and Imperfect.*

Sing.	θὰ ἥθελον	Plur.	θὰ ἥθέλομεν
	θὰ ἥθελες		θὰ ἥθέλετε
	θὰ ἥθελε		θὰ ἥθελον.

*Imperative Mood.**Present.*

Sing.	θέλε	Plur.	θέλετε
	άς θέλῃ		άς θέλωσι (άς θέλουν).

Infinitive Mood.*Present.* $\theta\acute{e}\lambda\epsilon\nu$ or $\theta\acute{e}\lambda\epsilon i$.*Aorist.* $\theta\acute{e}\lambda\hat{\eta}\sigmaai$.*Participles Present.*

Singular.

Masc.

Nom. $\theta\acute{e}\lambda\omega\nu$ ($\theta\acute{e}\lambda\omega\nu\tauas$)

Fem.

 $\theta\acute{e}\lambda\omega\nu\sigmaa$

Neut.

 $\theta\acute{e}\lambda\omega\nu$, etc.*Aorist.*

Singular.

Nom. $\theta\acute{e}\lambda\hat{\eta}\sigmaas$ $\theta\acute{e}\lambda\hat{\eta}\sigmaa\sigmaa$ $\theta\acute{e}\lambda\hat{\eta}\sigmaa\nu$.(Declined like $\pi\hat{\alpha}s$, $\pi\hat{\alpha}\sigmaa$, $\pi\hat{\alpha}n.$)

§ 64. EXAMPLE OF AN UNCONTRACTED VERB. $\lambda\nu\omega$, I loose.

ACTIVE VOICE.—VERB FINITE.

	Indicative.	Subjunctive.	Conditional.	Imperative.
S. $\lambda\nu\omega$	$\nu\bar{a} \lambda\nu\omega$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega^3 (\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega)$	$\lambda\nu\epsilon$	
$\lambda\nu\epsilon s$	$\nu\bar{a} \lambda\nu\eta s$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu s$	$\ddot{\alpha}s \lambda\nu\eta$	
$\lambda\nu e t$	$\nu\bar{a} \lambda\nu\eta$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu e$		
P. $\lambda\nu\omega\mu\epsilon\nu$ ($\lambda\nu\omega\mu\epsilon(v)$)	$\nu\bar{a} \lambda\nu\omega\mu\epsilon\nu$ ($\lambda\nu\omega\mu\epsilon(v)$)	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega\mu\epsilon\nu$	$\lambda\nu e t \epsilon$	
$\lambda\nu e t \epsilon$	$\nu\bar{a} \lambda\nu\gamma\tau\epsilon$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\gamma\tau\epsilon$	$\ddot{\alpha}s \lambda\nu\omega\sigma i$ ($\ddot{\alpha}s \lambda\nu\omega\sigma i$)	
$\lambda\nu\omega\sigma i$ * ($\lambda\nu\omega\nu$)	$\nu\bar{a} \lambda\nu\omega\sigma i$ ($\lambda\nu\omega\nu$)	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega\nu$		
Present.				
S. $\tilde{\epsilon}\lambda\nu\omega\nu$ ($\tilde{\epsilon}\lambda\nu\omega$)	$\nu\bar{a} \tilde{\epsilon}\lambda\nu\omega\nu$	$\tilde{\epsilon}\theta\epsilon\lambda\nu\omega\nu$ ⁴		
$\tilde{\epsilon}\lambda\nu e s$	$\nu\bar{a} \tilde{\epsilon}\lambda\nu e s$	$\tilde{\epsilon}\theta\epsilon\lambda\nu e s$		
$\tilde{\epsilon}\lambda\nu e$	$\nu\bar{a} \tilde{\epsilon}\lambda\nu e$	$\tilde{\epsilon}\theta\epsilon\lambda\nu e$		
P. $\tilde{\epsilon}\lambda\nu\omega\mu\epsilon\nu$ ($\tilde{\epsilon}\lambda\nu\omega\mu\epsilon\nu$)	$\nu\bar{a} \tilde{\epsilon}\lambda\nu\omega\mu\epsilon\nu$	$\tilde{\epsilon}\theta\epsilon\lambda\nu\omega\mu\epsilon\nu$		
$\tilde{\epsilon}\lambda\nu e t \epsilon$	$\nu\bar{a} \tilde{\epsilon}\lambda\nu\omega\nu$ ($\tilde{\epsilon}\lambda\nu\omega\nu$)	$\tilde{\epsilon}\theta\epsilon\lambda\nu\omega\nu$		
Imperfect.				
S. $\theta\bar{a} \lambda\nu\omega$ ¹	$\nu\bar{a} \theta\bar{a} \lambda\nu\omega$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega$ ²		
$\theta\bar{a} \lambda\nu\eta s$	$\nu\bar{a} \theta\bar{a} \lambda\nu\eta s$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\eta s$		
$\theta\bar{a} \lambda\nu\eta$	$\nu\bar{a} \theta\bar{a} \lambda\nu\eta$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\eta$		
P. $\theta\bar{a} \lambda\nu\omega\mu\epsilon\nu$	$\nu\bar{a} \theta\bar{a} \lambda\nu\omega\mu\epsilon\nu$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega\mu\epsilon\nu$		
$\theta\bar{a} \lambda\nu\gamma\tau\epsilon$	$\nu\bar{a} \theta\bar{a} \lambda\nu\gamma\tau\epsilon$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\gamma\tau\epsilon$		
$\theta\bar{a} \lambda\nu\omega\sigma i$	$\nu\bar{a} \theta\bar{a} \lambda\nu\omega\sigma i$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega\sigma i$		
First Future.				
S. $\theta\bar{a} \lambda\nu\omega$ ¹	$\nu\bar{a} \theta\bar{a} \lambda\nu\omega$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega$ ²		
$\theta\bar{a} \lambda\nu\eta s$	$\nu\bar{a} \theta\bar{a} \lambda\nu\eta s$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\eta s$		
$\theta\bar{a} \lambda\nu\eta$	$\nu\bar{a} \theta\bar{a} \lambda\nu\eta$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\eta$		
P. $\theta\bar{a} \lambda\nu\omega\mu\epsilon\nu$	$\nu\bar{a} \theta\bar{a} \lambda\nu\omega\mu\epsilon\nu$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega\mu\epsilon\nu$		
$\theta\bar{a} \lambda\nu\gamma\tau\epsilon$	$\nu\bar{a} \theta\bar{a} \lambda\nu\gamma\tau\epsilon$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\gamma\tau\epsilon$		
$\theta\bar{a} \lambda\nu\omega\sigma i$	$\nu\bar{a} \theta\bar{a} \lambda\nu\omega\sigma i$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega\sigma i$		
2nd Form of 1st Future.				
S. $\theta\bar{a} \lambda\nu\omega$ ¹	$\nu\bar{a} \theta\bar{a} \lambda\nu\omega$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega$ ²		
$\theta\bar{a} \lambda\nu\eta s$	$\nu\bar{a} \theta\bar{a} \lambda\nu\eta s$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\eta s$		
$\theta\bar{a} \lambda\nu\eta$	$\nu\bar{a} \theta\bar{a} \lambda\nu\eta$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\eta$		
P. $\theta\bar{a} \lambda\nu\omega\mu\epsilon\nu$	$\nu\bar{a} \theta\bar{a} \lambda\nu\omega\mu\epsilon\nu$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega\mu\epsilon\nu$		
$\theta\bar{a} \lambda\nu\gamma\tau\epsilon$	$\nu\bar{a} \theta\bar{a} \lambda\nu\gamma\tau\epsilon$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\gamma\tau\epsilon$		
$\theta\bar{a} \lambda\nu\omega\sigma i$	$\nu\bar{a} \theta\bar{a} \lambda\nu\omega\sigma i$	$\theta\bar{a} \tilde{\epsilon}\lambda\nu\omega\sigma i$		
First Future.				

¹ The Present Subjunctive but with $\theta\bar{a}$ instead of $\nu\bar{a}$.

² Compounded of the Present Indicative of $\theta\bar{a}\omega$ and the Present Infinitive of $\lambda\nu\omega$.

³ The Imperfect of $\lambda\nu\omega$ preceded by $\theta\bar{a}$.

⁴ The Imperfect of $\theta\bar{a}\omega$ followed by the Present Infinitive of $\lambda\nu\omega$.

* An ν $\lambda\kappa\epsilon\lambda\nu\omega\sigma i\kappa\kappa\lambda$ can be added to all the Third Persons Plural in σi , $\lambda\nu\omega\sigma i\nu$, $\kappa.\tau.\lambda$.

Indicative.	Subjunctive.	Conditional.	Imperative.
S. ἔλυτα ἔλυσας (ἔλυσες) ἔλυσε	νὰ λύσω νὰ λύσῃς νὰ λύσῃ νὰ λύσωμεν νὰ λύσῃτε νὰ λύσωσι (νὰ λύσουν)	ἢθλον λύσετε, οὐκον The Imperfect of θέλω with Aor. Infin. of λύω.	λῦσον (λῦσε) ἢ λύσῃ λύσετε ἢ λύσωσι (ἢ λύσουν)
P. ἔλυσαμεν ἔλυσατε (ἔλυσετε) ἔλυσαν			
S. θὰ λύσω θὰ λύσῃς θὰ λύσῃ θὰ λύσωμεν θὰ λύσῃτε θὰ λύσωσι		2nd Form of 2nd Future. θὰ λύσει θὲλεις λύσει θὲλει λύσει θ. λύσειν λύσει θὲλετε λύσει θὲλουσι (θέλουν) λύσει	
P. θὰ λύσωμεν θὰ λύσητε θὰ λύσωσι		Like the Aorist Subj., but with θὰ. Instead of νὰ.	
S. ἔχω λύσει ἔχεις λύσει ἔχει λύσει P. ἔχομεν λύσει ἔχετε λύσει ἔχουσι (ἔχοντα) λύσει		In High Style λέξια λέγουσα λέγουσε λεγόμεν λαλάστε λαλάσασ	
Prefect.	Second Future.		
S. εἶχο λύσει εἶχες λύσει εἶχε λύσει P. εἶχομεν λύσει εἶχετε λύσει			
Pluperfect.			
S. εἶχον λύσει εἶχες λύσει εἶχε λύσει P. εἶχομεν λύσει εἶχετε λύσει		ἢ εἶχον λύσει ἢ εἶχες λύσει ἢ εἶχε λύσει ἢ εἶχομεν λύσει ἢ εἶχετε λύσει ἢ εἶχον λύσει	The Pluperfect of λύω, preceded by θὰ.

		VERB INFINITE.						
		Present Participle.			Aorist Participle.			
Infinitive.		F.	N.	F.	M.	F.	N.	
Present: <i>λέων</i> or <i>λέει</i> .	Sing. N. { M. F. N. indecl.)	{ λέων λέει	{ λέωντας λέειται	{ λέωντας λέεισθι	{ λέωντος λέεισθι	{ λέωντας λέεισθι	{ λέωντος λέεισθι	
Aorist: <i>λέσσω</i> or <i>λέσσει</i> .	G. λέωντος D. λέωνται A. λέωντα V. λέων	λέωνθις λέεισθι λέωντα λέωνται	λέωνται λέεισθαι λέωντα λέωνται	λέωνται λέεισθαι λέωντα λέωνται	λέωνται λέεισθαι λέωντα λέωνται	λέωνται λέεισθαι λέωντα λέωνται	λέωνται λέεισθαι λέωντα λέωνται	
	Participles.		Participles.		Participles.		Participles.	
	Plur. N. λέωντες	λέωνται	Plur. N. λέωντες	λέωνται	Plur. N. λέωντες	λέωνται	Plur. N. λέωντες	λέωνται
	G. λέωντων	λέεισθων	G. λέωντων	λέεισθων	G. λέωντων	λέεισθων	G. λέωντων	λέεισθων
	D. λέωνται	λέωνται	D. λέωνται	λέωνται	D. λέωνται	λέωνται	D. λέωνται	λέωνται
	A. λέωντας	λέωντα	A. λέωντας	λέωντα	A. λέωντας	λέωντα	A. λέωντας	λέωντα
	V. λέωντες	λέωνται	V. λέωντες	λέωνται	V. λέωντες	λέωνται	V. λέωντες	λέωνται

PASSIVE VOICE.—VERB FINITE.

	Indicative.	Subjunctive.	Conditional.	Imperative.
S.	λύομαι λύεται	$\left\{ \begin{array}{l} \text{νὰ λύωμαι} \\ \text{νὰ λύῃ (νὰ λύησατ, νὰ} \\ \text{λύεσαι) } \end{array} \right\}$ $\left\{ \begin{array}{l} \text{νὰ λύηται} \\ \text{νὰ λύεθαι} \end{array} \right\}$	$\left\{ \begin{array}{l} \thetaὰ \epsilon\lambda\nu\mu\eta\rho^2 \\ \thetaὰ \epsilon\lambda\nu\sigma \end{array} \right\}$ $\thetaὰ \epsilon\lambda\nu\epsilon\tau\sigma$	$\lambda'\nu\nu$ $\tilde{\alpha}\tilde{\sigma} \lambda\tilde{\nu}\eta\tau\alpha$
P.	$\left\{ \begin{array}{l} \text{λύόμεθα (λύόμεσθα,} \\ \text{λύομασθε)} \end{array} \right\}$ λύετε λύονται (λύονται)	$\left\{ \begin{array}{l} \text{νὰ λύόμεθα} \\ \text{νὰ λύησθε} \\ \text{νὰ λύωνται} \end{array} \right\}$	$\left\{ \begin{array}{l} \thetaὰ \epsilon\lambda\nu\mu\epsilon\theta\alpha \\ \thetaὰ \epsilon\lambda\nu\epsilon\theta\epsilon \\ \thetaὰ \epsilon\lambda\nu\omega\theta\epsilon \\ \thetaὰ \epsilon\lambda\nu\omega\theta\sigma\tau\alpha \end{array} \right\}$	$\lambda'\nu, \sigma\theta\epsilon$ $\tilde{\alpha}\tilde{\sigma} \lambda\tilde{\nu}\omega\theta\alpha$
S.	ελύομην ελύοιν (ελύεστο)		Present. or $\dot{\eta}\theta\epsilon\lambda\sigma\sigma\lambda\tilde{\nu}\epsilon\sigma\theta\alpha^3$ $\dot{\eta}\theta\epsilon\lambda\epsilon\lambda\tilde{\nu}\epsilon\sigma\theta\alpha$ $\dot{\eta}\theta\epsilon\lambda\sigma\sigma\lambda\tilde{\nu}\epsilon\sigma\theta\alpha$ $\dot{\eta}\theta\epsilon\lambda\sigma\sigma\lambda\tilde{\nu}\epsilon\sigma\theta\alpha$ $\dot{\eta}\theta\epsilon\lambda\sigma\sigma\lambda\tilde{\nu}\epsilon\sigma\theta\alpha$	
P.	ελύόμεθα ελύεσθε ελύοντο (ελύοντων)			
S.	θὰ λύωμαι ¹ (λυθήσομαι) θὰ λύῃ (λυθήσῃ)	$\left\{ \begin{array}{l} \thetaὰ \lambda\tilde{\nu}\omega\mu\alpha \\ \thetaὰ \lambda\tilde{\nu}\eta\tau\alpha (\lambda\tilde{\nu}\theta\epsilon\sigma\tau\alpha) \end{array} \right\}$	First Future. or $\theta\epsilon\lambda\omega \lambda\tilde{\nu}\epsilon\sigma\theta\alpha\tilde{\nu}, \kappa.\tau.\lambda.$	
P.	θὰ λύόμεθα (λυθήσομεθα) θὰ λύησθε (λυθήσεσθε) θὰ λύωνται (λυθήσονται)	$\left\{ \begin{array}{l} \thetaὰ \lambda\tilde{\nu}\mu\epsilon\theta\alpha \\ \thetaὰ \lambda\tilde{\nu}\epsilon\theta\epsilon \\ \thetaὰ \lambda\tilde{\nu}\omega\theta\sigma\tau\alpha \end{array} \right\}$	First Future.	

¹ The Present Subjunctive, but with $\tilde{\alpha}\tilde{\sigma}$ instead of $\nu\alpha$.² The Imperfect Indic. Pass., of $\lambda'\nu\omega$ preceded by $\theta\alpha$.³ The Imperfect of $\theta\epsilon\lambda\omega$ with the Present Infinitive Passive of $\lambda'\nu\omega$.

Indicative.	Subjunctive.	Conditional.	Imperative.
S. ἐλύθην (ἐλίθηκα) ἐλύθησ (ἐλίθηκες) ἐλύθη (ἐλύθηκε)	νὰ λυθῶ νὰ λυθῆσ νὰ λυθῆ	ἢθέλων λυθῆ, etc. The Imperfect of θέλω with the Aorist Infinitive Passive of λύω.	λύσον (λίθητι) ἢ λυθῇ
P. ἐλύθημεν (ἐλύθηκαμεν) ἐλύθητε (ἐλύθηκατε) ἐλύθησαν (ἐλύθηκαν)	νὰ λυθῶμεν νὰ λυθῆτε νὰ λυθῶσι (νὰ λυθοῦν)		λυθῆτε ἢ λυθῶσι (ἢ λυθοῦν)
Aorist.			
S. θὰ λυθῶ ¹ θὰ λυθῆσ θὰ λυθῆ	2nd Form of 2nd Future. θέλω λυθῆ ² θέλεις λυθῆ θέλει λυθῆ θέλομεν λυθῆ θέλετε λυθῆ θέλουσι λυθῆ		
P. θὰ λυθῶμεν θὰ λυθῆτε θὰ λυθῶσι	or		
Second Future.			
S. ἔχω λυθῆ ³ ἔχεις λυθῆ ἔχει λυθῆ	εἴμαι λελυμένος εἶσαι λελυμένος εἴναι λελυμένος	λέλυμα λέλυσται λέλυται λέλυμεθα λέλυσθε λέλυμένοι εἴναι λελυμένοι	very rarely used.
P. ἔχομεν λυθῆ ἔχετε λυθῆ ἔχουσι λυθῆ	or	λέλυμενοι	
Perfect.			

¹ The Aorist Subjunctive, but with θά instead of νά.

² The Present Indicative of θέλω with the Aorist Infinitive Passive of λύω.
The Present Indicative of ἔχω with the Aorist Infinitive Passive of λύω.

Indicative.	Subjunctive.	Conditional.	Imperative.
S. $\hat{\epsilon}\chi\sigma\nu\lambda\nu\theta\bar{\eta}$ $\hat{\epsilon}\hat{\chi}\epsilon\varsigma\lambda\nu\theta\bar{\eta}$ $\hat{\epsilon}\hat{\chi}\epsilon\lambda\nu\theta\bar{\eta}$	$\hat{\eta}\mu\eta\nu\lambda\epsilon\nu\mu\epsilon\nu\sigma$, etc.	$\theta\bar{\alpha}\epsilon\hat{\chi}\sigma\nu\lambda\nu\theta\bar{\eta}$, etc. The Pluperfect, preceded by $\theta\bar{\alpha}_g$, or $\theta\bar{\alpha}\hat{\eta}\mu\eta\nu\lambda\epsilon\nu\mu\epsilon\nu\sigma$, etc.	
P. $\hat{\epsilon}\hat{\chi}\eta\mu\epsilon\nu\lambda\nu\theta\bar{\eta}$ $\hat{\epsilon}\hat{\chi}\epsilon\tau\epsilon\lambda\nu\theta\bar{\eta}$ $\hat{\epsilon}\hat{\chi}\sigma\nu\lambda\nu\theta\bar{\eta}$			
VERB: INFINITE.			
Infinitive.	Participles.		
Present : $\lambda\nu\epsilon\sigma\theta\alpha\tau$.	M. $\lambda\nu\mu\mu\nu\sigma$ (i. $\lambda\nu\mu\mu\alpha\tau$)	N. $\lambda\nu\mu\mu\eta$ (i. $\lambda\nu\mu\mu\eta\tau$)	Present. Aorist.
Aorist : $\lambda\nu\theta\bar{\eta}\nu\alpha$ or $\lambda\nu\theta\bar{\eta}$.	F. $\lambda\nu\mu\mu\eta\varsigma$ (i. $\lambda\nu\mu\mu\eta\varsigma\tau$)	N. $\lambda\nu\theta\bar{\epsilon}\sigma\varsigma$ (i. $\lambda\nu\theta\bar{\epsilon}\sigma\varsigma\tau$)	F.
	G. $\lambda\nu\theta\bar{\epsilon}\nu\tau\sigma$	G. $\lambda\nu\theta\bar{\epsilon}\nu\tau\varsigma$	N.
Perfect.			
	N. $\lambda\nu\mu\mu\mu\sigma$ (i. $\lambda\nu\mu\mu\mu\sigma\tau$)	N. $\lambda\nu\theta\bar{\epsilon}\sigma\sigma$ (i. $\lambda\nu\theta\bar{\epsilon}\sigma\sigma\tau$)	Future (literary).
Future (literary).			
	N. $\lambda\nu\mu\mu\mu\sigma$ (i. $\lambda\nu\mu\mu\mu\sigma\tau$)	N. $\lambda\nu\theta\bar{\epsilon}\sigma\sigma$ (i. $\lambda\nu\theta\bar{\epsilon}\sigma\sigma\tau$)	N. $\lambda\nu\theta\bar{\epsilon}\sigma\sigma$ (i. $\lambda\nu\theta\bar{\epsilon}\sigma\sigma\tau$)
¹ The Imperfect Indicative of $\epsilon\lambda\omega$ with the Aorist Infinitive Passive of $\lambda\nu\omega$, or $\hat{\eta}\mu\eta\nu\lambda\epsilon\nu\mu\epsilon\nu\sigma$, etc.			

§ 65. OBSERVATIONS ON THE TENSES, AND ON THE FORMATION OF THE STEM. THE PRESENT.

The Tenses of Verbs are formed from the Root or the Present Stem.

The Present Stem is itself formed from the Root by—

1. Lengthening the Vowel or changing it into a Diphthong ; as,

Root.	Present Stem.
<i>τραγ</i>	<i>τράγ-ω</i> , I eat.
<i>φυγ</i>	<i>φεύγ-ω</i> , I flee.

2. By strengthening the characteristic letter ; as,

<i>τυπ</i>	<i>τύπτ-ω</i> , I strike.
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3. By inserting a syllable between the Root and the termination ; and at the same time in many cases strengthening the Root ; as,

<i>ενρ</i>	<i>ενρ-ίσκ-ω</i> , I find.
<i>λαβ</i>	<i>λαμβ-άν-ω</i> , I receive.

4. By prefixing a Reduplication to the Root ; as,

<i>θε</i>	<i>τι-θη-μι</i> (Mod. <i>θέτω</i>), I place.
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5. The Present Stem is sometimes the same as the Root, as in *λύ-ω*, *λέγ-ω*.

6. The peculiar forms of the vernacular in the Present are—*λύονμε(ν)* for *λύομει*, *λύονν(ε)* for *λύονται*; and in the Passive, *λύεσαι* for *λύῃ*, *λυόμεσθα*, *λυόμασθε* for *λυόμεθα*, and *λύονται* for *λύονται*. Some of these forms are certainly archaisms, which have been preserved in the vernacular, while they have died out from the cultivated language.

7. The final *v* of the Present Infinitive is generally dropped ; as, *θέλω λύει*, for *θέλω λύειν*.

8. The Present Subjunctive changes the *ε*, *ει*, *ο*, *ου* of the

Indicative into η , γ , ω : in all other respects the Subjunctive and Indicative terminations are identical; as,

Indicative.	Subjunctive.
$\lambda\nu\epsilon i$,	$và \lambda\nu\gamma$.
$\lambda\nu\epsilon t\epsilon$,	$và \lambda\nu\gamma t\epsilon$.
$\lambda\nu\omega m\epsilon v$,	$và \lambda\nu\omega m\epsilon v$.

9. The Present Participle Active is formed by adding v to the Present Stem: as, $\lambda\acute{\imath}\omega$, $\lambda\acute{\imath}\cdot v$ (originally $\lambda\acute{\imath}\omega\tau s$, consonants dropped, vowel lengthened by compensation). In the Passive it is formed by changing μai to $\mu evos$; as, $\lambda\nu\omega\mu ai$, $\lambda\nu\omega\mu evos$. The Participles are declined regularly.

§ 66. THE IMPERFECT.

1. The Imperfect only exists in the Indicative. It is formed from the Present by adding the Augment and changing the termination $-o$ to $-ov$ in the Active, and $-o\mu ai$ to $-o\mu\eta v$ in the Passive. The vernacular changes the $-ov$ to $-a$, as $\mathcal{O}lva$ for $\mathcal{E}l\iota ov$, and $-o\mu\eta v$ to $-o\mu ov$, as ($\mathcal{E}\lambda\acute{\imath}\omega\mu ov$) for $\mathcal{E}l\nu\mu\eta v$.

2. In uncontracted verbs the accent is thrown back to the antepenultimate in the Imperfect Active; as, $\beta\lambda\acute{\imath}\pi\omega$, $\mathcal{E}\beta\lambda\acute{\imath}\pi ov$; $\lambda\nu\omega$, $\mathcal{E}\lambda\nu ov$.

§ 67. THE AORIST.

1. Modern Greek has retained both the First and Second Aorist, but in no one verb are both forms in use.

2. The First Aorist is generally employed. The following verbs are the chief exceptions, and employ the Second Aorist:—

Pres.	Aor.
$\phi\epsilon\gamma\omega$, to flee,	$\mathcal{E}\phi\gamma\gamma\omega\eta v$.
$\epsilon\nu\rho\iota\kappa\omega$, to find,	$\eta\bar{\nu}\rho\eta v$ ($\epsilon\nu\rho\eta v$).
$\lambda\acute{\imath}\gamma\omega$, to say,	$\mathcal{E}\lambda\acute{\imath}\gamma\eta v$.
$\tau u\gamma\chi\acute{\alpha}\omega$, to happen,	$\mathcal{E}\tau u\chi\acute{\alpha}\eta v$.
$\tau r\acute{\alpha}\gamma\omega$, to eat,	$\mathcal{E}\tau r\acute{\alpha}\gamma\eta v$.

Pres.	Aor.
$\pi\acute{\iota}\nu\omega$, to drink,	$\tilde{\epsilon}\pi\iota\sigma\cdot\nu$.
$\tilde{\epsilon}\rho\chi\omega\mu\alpha\iota$, to come,	$\tilde{\eta}\lambda\theta\sigma\cdot\nu$.
$\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, to take,	$\tilde{\epsilon}\lambda\alpha\beta\sigma\cdot\nu$.
$\beta\acute{\alpha}\lambda\lambda\omega$, to place,	$\tilde{\epsilon}\beta\alpha\lambda\sigma\cdot\nu$.
$\tau\rho\acute{\chi}\omega$, to run,	$\tilde{\epsilon}\delta\sigma\alpha\mu\sigma\cdot\nu$.
$\beta\lambda\acute{\epsilon}\pi\omega$, to see,	$\epsilon\tilde{\iota}\delta\sigma\cdot\nu$.
$\grave{\alpha}\pi\circ\theta\tau\acute{\eta}\sigma\kappa\omega$, to die,	$\grave{\alpha}\pi\acute{\epsilon}\theta\sigma\alpha\sigma\cdot\nu$.

The common language joins a First Aorist termination to a Second Aorist stem, as, $\epsilon\tilde{\iota}\pi\alpha$, I said, for $\epsilon\tilde{\iota}\pi\sigma\cdot\nu$.

3. In the Indicative the Second Aorist has the same terminations as the Imperfect ; in the other moods as the Present, with the following exceptions :—

- (a) The Infinitive is accented with a circumflex, as $\epsilon\tilde{\iota}\pi\epsilon\tilde{\iota}\nu$.
- (b) The Second Singular Imperative of $\tilde{\epsilon}\rho\chi\omega\mu\alpha\iota$, $\epsilon\tilde{\nu}\rho\acute{\iota}\sigma\kappa\omega$, $\lambda\acute{\epsilon}\gamma\omega$ is accented on the last syllable, as, $\epsilon\tilde{\iota}\pi\acute{\epsilon}$.

4. The Second Aorist Passive is formed from the Active by changing $\sigma\nu$ into $\eta\nu$.

5. The First Aorist Active is formed from the True Stem by prefixing the Augment, and adding $-\sigma\alpha$, as, $\lambda\upsilon$, $\tilde{\epsilon}\lambda\upsilon\sigma\alpha$; $\tau\upsilon\pi$, $\tilde{\epsilon}\tau\upsilon\psi\alpha$. The First Aorist Passive from the First Aorist Active by changing $-\sigma\alpha$ into $-\theta\eta\sigma$.

6. The Greeks avoid such combinations as $\theta\sigma$, etc. ; the σ of the First Aor. Act. therefore coalesces with and modifies the preceding consonant in the following ways. The θ of the Aor. Pass. likewise changes a foregoing tenuis into an aspirate—a dental into a sibilant. Thus if the Root ends in—

β , π , ϕ , the First Aor. Act. and Pass. end in $\psi\alpha$ and $\phi\theta\eta\sigma$.

γ , κ , χ ,	"	"	"	$\xi\alpha$ and $\chi\theta\eta\sigma$.
δ , θ , τ , ρ ,	"	"	"	$\sigma\alpha$ and $\sigma\theta\eta\sigma$.
$\tau\tau$, $\sigma\sigma$,	"	"	"	$\sigma\alpha$ or $\xi\alpha$ and $\chi\theta\eta\sigma$.

(For Contracted Verbs see § 71.)

Ex.	First Aor. Act.	Pass.
<i>τρίβω</i> , to rub,	<i>ἔτριψα</i> ,	<i>ἔτριφθην</i> .
<i>συνάγω</i> , to collect,	<i>ἔσυναξα</i> ,	<i>ἔσυνάχθην</i> .
<i>καταπείθω</i> , to persuade,	<i>κατέπεισα</i> ,	(<i>ἐ</i>) <i>καταπείσθην</i> .
<i>τάσσω</i> , to arrange,	<i>ἔταξα</i> ,	<i>ἔτάχθην</i> .
<i>πλέκω</i> , to weave,	<i>ἔπλεξα</i> ,	<i>ἔπλέχθην</i> .

7. The Aorist of Liquid Verbs does not end in *-σα*, but *-α*; while the vowel of the stem is lengthened as follows:—
ă, *ai*=*ā*; *ε*=*ē*; *ī*=*ī*; *ῡ*=*ῡ*; as, *στέλλω*, to send, *ἔστειλα*.

8. Liquids which have *ai*, *ει*, *λλ*, in the stem throw away the second of these letters in the Aorist, as *μαράνω*, to wither, *ἔμάρανα*; *βάλλω*, to put, *ἔβαλα*.

9. If *ε* occurs in the stem of a monosyllabic liquid, it is changed to *a* in the Aorist Passive, as, *στέλλω*, *ἔστάλην*.

10. The vernacular uses *ἔλυσες*, *ἔλύσετε*, for *ἔλυσας*, *ἔλύσατε*, and *ἔλύθηκα*, κ.τ.λ. (perhaps a vestige of the Perfect), for *ἔλιθην*, κ.τ.λ.

11. The Aorist Subjunctive is formed from the Aorist Indicative by dropping the Augment and by changing the termination *α* into *ω* in the Active, and *ην* into *ω* in the Passive. The second and third persons singular take an *eota subscript* in both voices.

12. The Aorist Imperative Active is formed from the Aorist Indicative by dropping the Augment, and changing *α* into *ον* (high style) and *ε* (common): *ἔλυσα*, *λῖσον*, or *λῦσε*. In the Passive the vernacular uses *λύσον* for *λύθητι*. This form is the classical Aorist Imperative Middle of verbs in *-μι*. Compare *ἴστασο* with the modern forms *στάσον*, *δέξον*.

13. The Aorist Infinitive Active is formed from the Indicative by dropping the Augment and changing the termination *α* into *αι*, as, *ἔλυσα*, *λῦσαι*. But when the Aorist Infinitive is used with the auxiliary verbs, *ἔχω*, *θέλω*, it is written *ει* instead of *αι*, as *θέλω λύσει*, *ἔχω λύσει*.

14. The Aorist Infinitive Passive is formed by dropping

the Augment and changing *θην* into *θῆναι* (lit.) or *θῆ* (common), as, ἐλίθην, λύθηναι, or λυθῆ.

15. The Aorist Participle Active is formed from the Indicative by dropping the Augment, and changing *a* into *as*, as, ἐλνσα, λύσας. It is declined regularly, like *πᾶς*, *πᾶσα*, *πᾶν*.

16. In the Passive the Participle is formed by dropping the Augment and changing *θην* into *θεῖς*, with accent on the last.

17. In the higher style an Aorist Middle is sometimes, though rarely used. It bears an active (reflexive) meaning. It is formed from the active by changing *-a* into *-άμην* and in the participle into *-άμενος*. Ex. ἐλνσ-άμην, -ω, -ατο; -άμεθα, -ασθε, -αντο; partic. λυσάμενος; thus ἐκρυψάμην, κρυψάμενος, etc.

§ 68. THE FUTURE.

I. The Ancient Form of the Future is very rarely used; it may be considered as lost, and is replaced by compounded tenses.

2. There are two Futures in Modern Greek:

- (a) The First (or Imperfect) Future (*Μέλλων παρατατικός*).
- (b) The Second (or Perfect) Future (*Μέλλων συντελικός*).

(a) The First Future, expressing a continued or repeated action, is formed by *θά* (see § 67, 5) and the Present Subjunctive; or by *θέλω* and the Present Infinitive, as,

θὰ πηγαίνω καθ' ἔκαστην (*κάθε ίμεραν*), I shall go every day.

*θέλω περιπατεῖ*¹ *κάθε πρωΐ*, I will walk every morning.

¹ The usual method is to form the Future from the Present and the First Aorist from the Future. But in Modern Greek the Ancient Future has been lost. The Second Future, which might be mistaken for it, is nothing but the Aorist Subjunctive preceded by *θά*. *θά* is perhaps a contraction of *θέλει ἴνα*. Thus *θέλει ἴνα* = *θέλει νὰ* = *θὲ νὰ* = *θά*. Other writers maintain that this contraction is quite without analogy, and regard *θά* as a particle or a fragment of *τάχα*. Mr. Geldart thinks that we have this very particle *θέ* or *θά* in the optative interjection *εἴθε* and *αἴθε*: *εἴθε ἔλθοι* is in Modern Greek *εἴθε νὰ ελθῃ*, which might also be written *εἴ θὲ νὰ ελθῃ*. He is the more inclined to regard *θά* as a simple particle, because its use with the Subjunctive corresponds to the use of *νέ* in Homer with the same word, while its employment

(b) The Second Future is used when reference is made to an action to be performed once, without prolongation or repetition, and is formed by *θά* and the Aorist Subjunctive, or by *θέλω* and the Aorist Infinitive, as,

θὰ ὑπάγω σήμερον, I shall go to-day.

θέλω περιπατήσει¹ ἀπόψε, I will walk this evening.

3. In the Passive the two Futures are compounded in precisely the same way as in the Active.

§ 69. THE PERFECT AND PLUPERFECT.

1. The Ancient Form of the Perfect is found only in the Participle Passive, which is formed from the Aorist Indicative Passive by changing *θην* into *μένος*, and the Augment into the Reduplication, as, *ἐκλήθην*, *κεκλημένος* (accent on penultimate).

2. The Modern Perfect is formed by the Present of *ἔχω* and the Aorist Infinitive (both in the Active and Passive), *ἔχω λύσει*, *ἔχω λυθῆ*. Some writers assert that *λύσει*, *λυθῆ* are mutilated forms of the Aorist Participle, and that the origin of this tense is to be founded in phrases like the following:—*δονλώσας ἔχεις* (Herodotus); *θαυμάσας ἔχω* (Sophocles). A second form of the Perfect Passive is formed by the Perfect Participle Passive and the Present of *ἔμαι*, as, *λελυμένος εἴμαι*. The Perfect Active is occasionally formed in a similar way, as, *ἔχω λελυμένον*, *-ην*, *-ον*, *-ους*, *-ας*, *-α*.

Ex. *ἔχω (γε)γραμμένην τὴν ἐπιστολήν*, I have written the letter.

with the Imperfect, as, *θὰ ἐπεθύμουν*, answers precisely to the classical *ἐπεθύμουν ἄν*.

¹ The Second Form of both Futures is frequently written with an *η* instead of *ει*, as, *θέλω πηγαίη*, *θέλω ὑπάγη*. This is done on the supposition that the word is in reality the third person of the Subjunctive, and that *v i* has been elided. It also supposes that the form of the third person singular has come to be used for all the persons, singular and plural. Ex. Original Form, *θέλει τὰ πηγαίη*; Modern, *θέλει πηγαίη*; *θέλω*, *-εις*, *-ει*, etc., *πηγαίη*.

3. The Pluperfect is formed with the Imperfect of $\tilde{\chi}\omega$, as the Perfect is formed with the Present, as, $\epsilon\tilde{\chi}ov\lambda\nu\sigma\epsilon i$; $\epsilon\tilde{\chi}ov\lambda\nu\theta\tilde{\eta}$.

4. The Perfect and Pluperfect are very seldom employed. All degrees of past time are expressed by the Imperfect or Aorist.

§ 70. THE CONDITIONAL.

1. There is no Optative Mood in Modern Greek; it is replaced by the Conditional.

2. The First Conditional is formed by (a) $\theta\acute{a}$ and the Imperfect; or by (b) the Imperfect of $\theta\acute{\epsilon}\lambda\omega$ and the Present Infinitive; as, $\theta\grave{a}\,\tilde{\chi}\nu\sigma\sigma\acute{o}n$, or $\eta\theta\acute{\epsilon}\lambda\sigma\sigma\acute{o}n\lambda\nu\epsilon i$, I would lose.

3. The Second Conditional is formed by the Imperfect of $\theta\acute{\epsilon}\lambda\omega$ and the Aorist Infinitive, as, $\eta\theta\acute{\epsilon}\lambda\sigma\sigma\acute{o}n\lambda\nu\sigma\epsilon i$. There is the same difference in sense between the First and Second Conditional as between the First and Second Future, namely, that the former is used to express a continued or repeated action, the latter with reference to an action performed once without prolongation or repetition. Ex. If I wrote to-day he would receive my letter to-morrow, $\epsilon\grave{a}n\,\epsilon\gamma\rho\alpha\phi\sigma\sigma\acute{o}n\sigma\acute{\eta}\mu\acute{e}r\sigma\sigma\acute{o}n$, $\eta\theta\acute{\epsilon}\lambda\epsilon\lambda\beta\acute{e}i\tau\acute{h}\nu\,\acute{\epsilon}\pi\sigma\sigma\acute{\o}l\acute{h}\nu\mu\sigma\acute{o}n\alpha\acute{u}r\sigma\sigma\acute{o}n$. If visits did not prevent me, I would learn my lessons, $\epsilon\grave{a}n\,\delta\acute{e}n\,\mu\acute{e}\,\acute{\epsilon}\mu\pi\acute{\o}\delta\acute{i}\zeta\sigma\sigma\acute{o}n\alpha\acute{i}\,\acute{\epsilon}\pi\sigma\sigma\acute{k}\acute{e}\psi\acute{e}is$, $\eta\theta\acute{\epsilon}\lambda\sigma\sigma\acute{o}n\mu\alpha\theta\acute{a}\acute{n}\acute{e}i\tau\acute{a}\mu\alpha\theta\acute{\eta}\mu\acute{a}t\acute{a}\mu\sigma\acute{o}n$.

4. The Pluperfect Conditional is formed by the Pluperfect Indicative preceded by $\theta\acute{a}$, as, $\theta\grave{a}\,\epsilon\tilde{\chi}ov\lambda\nu\sigma\epsilon i$, I should have loosed.

It is generally replaced by the First or Second Conditional. Ex. If visits had not prevented me, I should have learned my lessons, $\epsilon\grave{a}n\,\delta\acute{e}n\,\mu\acute{e}\,\epsilon\tilde{\chi}ov\,\acute{\epsilon}\mu\pi\acute{\o}\delta\acute{i}\sigma\sigma\acute{o}n\alpha\acute{i}\,\acute{\epsilon}\pi\sigma\sigma\acute{k}\acute{e}\psi\acute{e}is$, $\eta\theta\acute{\epsilon}\lambda\sigma\sigma\acute{o}n\mu\alpha\theta\acute{a}\acute{n}\acute{e}i$ or $\mu\acute{a}\theta\acute{e}i$ (very rarely $\theta\grave{a}\,\epsilon\tilde{\chi}ov\mu\acute{a}\theta\acute{e}i$) $\tau\acute{a}\mu\alpha\theta\acute{\eta}\mu\acute{a}t\acute{a}\mu\sigma\acute{o}n$.

The fact is that, in Modern Greek, $\eta\theta\acute{\epsilon}\lambda\sigma\sigma\acute{o}n\mu\alpha\theta\acute{a}\acute{n}\acute{e}i$ can answer either to (1) $\mu\alpha\theta\acute{a}\acute{n}\acute{e}i\mu\acute{a}\nu$, I would (repeatedly or continuously) learn (in a supposed case), or to (2) $\acute{\epsilon}\mu\acute{a}\n\theta\acute{a}\acute{n}\acute{e}i$

ἢν in either of its two classical senses, viz. (a) I should now be learning [if something were now happening which is not happening], (b) I should then have been learning [if something had then been happening which was not happening]. In old Greek it is only the sense of the context which determines whether ἐμάνθανον ἢν refers to the present or to a continued act in the past: and just the same ambiguity attaches to ἤθελον μανθάνει.

Similarly ἤθελον μάθει can answer either to (1) ἐμαθον ἢν, I should have learned (at some definite past moment—if something had happened which did not happen) or (2) μάθοιμι ἢν, 'I should learn' [at some one moment—not repeatedly or continuously] in a supposed case.

The structure of the Conditional sentence is one of the points in which the discriminating power of the Modern language is strikingly inferior to that of the Old. It is here that the loss of the optative is most felt.

Vocabulary.

tried, προσεπάθησε (προσπαθῶ).	something, κάτι τι.
fainted, ἐλιποθύμησε (λιπο-θυμῶ).	I am weary, bored, βαρύνομαι.
	the excursion, ἡ ἐκδρομή.

Exercise.

If I was rich, I should travel.

If you had heard Mrs. R. B., you would have fainted with pleasure.

The gardener in vain endeavoured to undo the rope, and was obliged to cut it.

*Αν ήμην πλούσιος, ἤθελον περιγέεισθαι (θὰ ἐταξείδευον).

*Αν ἥκουες τὴν κυρίαν Ρ. Β. ἤθελες λιποθυμήσει ἐκ τῆς ἡδονῆς.

'Ο κηπουρὸς εἰς μάτην προσεπάθησε (ἐδοκίμασε) νὰ λύσῃ τὸ σχοινίον καὶ ἡναγκάσθη νὰ τὸ κόψῃ.

She fainted when she cut her finger.

He succeeded in loosening his chains.

If you find that anything is wanting to make the room pretty, say it at once (freely).

They were absent, (they failed) when they were most wanted.

The aide-de-camp was not at the Te Deum : something must have happened to him.

The seeds of these plants should be collected when they are ripe.

We thought he had announced to you the news.

We thought that perhaps you would come this way.

The last hard winter was foretold by the shepherds.

They generally forecast the weather accurately.

He wrote such nonsense in the magazine, that he could not be admired.

They are delighted with the town, so that they are never tired of praising and admiring it.

I admire your picture (por-

'Ελιποθύμησεν ὅτε ἔκοψε τὸν δάκτυλόν της.

Κατώρθωσε νὰ λύσῃ τὰ δεσμά του.

'Εὰν σοὶ (σοῦ) φαίνηται ὅτι λείπει τι διὰ νὰ κατασταθῇ τὸ δωμάτιον κομψόν, εἰπέ το ἐλευθέρως.

"Ελειπον ὅτε περισσότερον τοὺς εἰχον ἀνάγκην.

'Ο ὑπασπιστὴς ἔλιπεν ἀπὸ τὴν δοξολογίαν πρέπει νὰ τῷ συνέβῃ κάτι τι.

Οἱ σπόροι τῶν φυτῶν τούτων πρέπει νὰ συλλέγωνται ὅταν ὥριμάσωσι.

'Ενομίζομεν ὅτι σᾶς ἀνήγγειλε (εἰχε ἀναγγεῖλε) τὰ νέα.

'Ενομίζομεν ὅτι ἵσως ἡθέλετε περάσει ἀπ' ἐδῶ.

'Ο τελευταῖος δριμὺς χειμὼν προ-ελέχθη ὑπὸ τῶν ποιμένων (ἀπὸ τοὺς ποιμένας).

Συνήθως προλέγουσι τὸν καιρὸν ἀκριβῶς.

"Εγραψε τόσας ἀνοησίας εἰς τὸ περιοδικόν, ὥστε ἦτο ἀδύνατον νὰ θαυμασθῇ.

Τοῖς ἀρέσκει πολὺ ἡ πόλις ὅθεν δὲν βαρύνονται νὰ τὴν ἐπαινῶσι καὶ νὰ τὴν θαυμάζωσι.

Θαυμάζω τὴν εἰκόνα σας" εἶναι

trait): it is above all praise.	ἀνωτέρα παντὸς ἐπαίνου.
I admire his courage and foretell a brilliant future for him.	Θαυμάζω τὴν ἀνδρείαν του καὶ προλέγω δι' αὐτὸν λαμπρὸν μέλλον.
I bought the paper ruled.	'Ηγόραστα τὸ χαρτὶ (κε)χαρα- κωμένον.
I cannot write Greek cor- rectly.	Δὲν ἡμπορῶ νὰ γράφω ὄρθως τὰ 'Ελληνικά.
Tell me why you knit stock- ings, when you can very easily find a woman to knit them for you.	Εἰπέ μου διὰ τί πλέκεις κάλτσας, ἀφ' οὗ δύνασαι πολὺ εὔκολα νὰ εὕρῃς γυναῖκα νὰ τὰς πλέξῃ.
They made an excursion (pic- nic) to Eleusis, but when they began luncheon, they found that the knives and forks were missing.	'Εξέδραμον εἰς τὴν Ἐλευσῖνα καὶ ἐν ᾧ ἥρχισαν τὸ γεῦμά των εἶδον ὅτι ἔλειπον τὰ μαχαίρια καὶ τὰ περούνια.
They were disheartened when they found how many things were missing.	?Ησαν ἀπηλπισμένοι ὅτε εὑρον πόσα πράγματα ἔλειπον.

§ 71. CONTRACTED VERBS.

1. In Ancient Greek there were three classes of Contracted Verbs, those in *ao*, *eo*, and *wo*, but the Modern language changes *ow* into *ouw* and conjugates it as a simple verb. There are therefore only two classes—

- (a) In *ao*, as *τιμάω*, I esteem, I honour.
- (b) In *eo*, as *καλέω*, I call.

Both of which contract into *ω*, *τιμῶ*, *καλῶ*.

2. The contractions only occur in the Present and Im-

perfect of both voices, which are given below. The other tenses are conjugated like those of simple verbs.

2. The following are the Rules of Contraction:—

First Class.

$\alpha\omega = \omega$
 $\alpha\epsilon = \alpha$
 $\alpha\epsilon\iota = \alpha$
 $\alpha\sigma\omega = \omega$ or $\sigma\omega$

Second Class.

$\epsilon\omega = \omega$
 $\epsilon\epsilon = \epsilon$
 $\epsilon\sigma\omega = \sigma\omega$
 $\epsilon\eta = \eta$
 $\epsilon\eta = \eta$.

Those verbs ($\delta\iota\psi\acute{a}\omega$, $\pi\epsilon\iota\nu\acute{a}\omega$, etc.) which in Ancient Greek formed an exception in contracting $\alpha\epsilon$ into $\hat{\eta}$ are now regular.

3. In the common language the Imperfect Active (generally without the Augment) employs the following forms:—
 $-\bar{o}\bar{u}\sigma\alpha$, $-\bar{o}\bar{u}\sigma\epsilon s$, $-\bar{o}\bar{u}\sigma\epsilon$; $-\bar{o}\bar{u}\sigma\alpha\mu\epsilon\nu$, $-\bar{o}\bar{u}\sigma\epsilon\tau\epsilon$, $-\bar{o}\bar{u}\sigma\alpha\tau\epsilon$.

4. Schleicher observes that all contracted verbs formerly ended in $\alpha\omega$. It is noticeable that the common language has returned to this in many instances, viz. $\pi\epsilon\bar{r}i\bar{p}at\bar{a}\tau\epsilon$ for $\pi\epsilon\bar{r}i\bar{p}at\bar{a}\tau\epsilon\bar{e}\bar{i}\tau\epsilon$, $\zeta\eta\tau\epsilon\bar{i}$ for $\zeta\eta\tau\epsilon\bar{\iota}$.

5. The Aorist of Contracted Verbs is formed regularly in $\sigma\alpha$ and $\theta\eta\eta$; but the vowel of the stem is generally lengthened, as, $\kappa\tau\upsilon\pi\acute{a}\omega$, $\acute{e}\kappa\tau\bar{u}\pi\eta\sigma\alpha$, $\phi\bar{i}\bar{l}\acute{e}\omega$, $\acute{e}\phi\bar{i}\bar{l}\eta\sigma\alpha$.

First Class.

§ 72. Τιμάω, - $\hat{\omega}$, I honour.

ACTIVE VOICE.

Indicative Mood.

Present.

Sing. $\tau i\mu\acute{a}\omega$ - $\hat{\omega}$
 $\tau i\mu\acute{a}\epsilon\tau\epsilon$ - $\hat{\alpha}\bar{\iota}$
 $\tau i\mu\acute{a}\epsilon\tau$ - $\hat{\alpha}$

Plur. $\tau i\mu\acute{a}\sigma\mu\epsilon\nu$ - $\hat{\omega}\mu\epsilon\nu$
 $\tau i\mu\acute{a}\epsilon\tau\epsilon$ - $\hat{\alpha}\tau\epsilon$
 $\tau i\mu\acute{a}\sigma\mu\sigma\iota$ - $\hat{\omega}\sigma\iota$ ($\tau i\mu\bar{u}\bar{\nu}$).

Imperfect.

Sing.

(Common)

ἐτίμαον -ων

-οῦσα

ἐτίμαες -ας

-οῦσες

ἐτίμαε -α

-οῦσε

Plur.

(Common)

ἐτιμάομεν -ῶμεν

-ούσαμεν

ἐτιμάετε -ᾶτε

-ούσετε

ἐτίμαον -ων

-οῦσαν.

*Aorist, ἐτίμησα.**Future, θὰ τιμήσω, or θέλω τιμήσει.***Subjunctive Mood.***Present.*

Sing.

νὰ τιμάω -ῶ

νὰ τιμάης -ᾶς

νὰ τιμάῃ -ᾶ

Plur. νὰ τιμάωμεν -ῶμεν

νὰ τιμάητε -ᾶτε

νὰ τιμάωσι -ῶσι (νὰ τιμοῦν).

Imperative Mood.*Present.*

Sing.

τίμαε -α

ἄς τιμᾶ (τιμάέτω -άτω)

Plur. τιμάετε -ᾶτε

ἄς τιμοῦν (τιμάέτωσαν

-άτωσαν).

Infinitive Mood.*Present, τιμάειν -ᾶν (τιμᾶ in compounded tenses).**Participle Present.***Singular.**

M.

F.

N.

Nom. τιμάων -ῶν

τιμάουσα -ῶσα

τιμάον -ῶν

Gen. τιμάόντος -ῶντος

τιμαούσης -ώσης

τιμάόντος -ῶντος

Dat. τιμάοντι -ῶντι

τιμαούσῃ -ώσῃ

τιμάοντι -ῶντι

Acc. τιμάοντα -ῶντα

τιμαούσαν -ῶσαν

τιμάον -ῶν.

Plural.

Nom.	<i>τιμάοντες</i> -ώντες	<i>τιμάουσαι</i> -ώσαι	<i>τιμάόντα</i> -ώντα
Gen.	<i>τιμαόντων</i> -ώντων	<i>τιμαουσῶν</i> -ωσῶν	<i>τιμαόντων</i> -ώντων
Dat.	<i>τιμάοσι</i> -ώσι	<i>τιμαούσαις</i> -ώσαις	<i>τιμάονσι</i> -ώσι
Acc.	<i>τιμάοντας</i> -ώντας	<i>τιμαούσας</i> -ώσας	<i>τιμάοντα</i> -ώντα.

PASSIVE VOICE.

Indicative Mood.

Present.

Sing.		Plur.	
	(Common)		(Common)
<i>τιμάομαι</i> -ώμαι	-ιοῦμαι	<i>τιμαόμεθα</i> -ώμεθα	-ιούμασθε
<i>τιμάῃ</i> -ᾶ, -άεσαι -ᾶσαι	-ιέσαι	<i>τιμάεσθε</i> -ᾶσθε	-ιέσθε
<i>τιμάεται</i> -ᾶται	-ιέται	<i>τιμάονται</i> -ώνται	-ιοῦνται.

Imperfect.

Sing.		Plur.	
	(Common)		(Common)
<i>ἐτιμαόμην</i> -ώμην	-ιούμουν	<i>ἐτιμαόμεθα</i> -ώμεθα	-ιούμασθε
<i>ἐτιμάεσο</i> -ᾶσο (<i>ἐτιμῶ</i>)	-ιούσουν	<i>ἐτιμάεσθε</i> -ᾶσθε	-ιούσθαν
<i>ἐτιμάετο</i> -ᾶτο	-ιοῦνταν	<i>ἐτιμάοντο</i> -ώντο	-ιοῦνταν.

Aorist, *ἐτιμήθην*.*Future*, θὰ *τιμηθῶ* (*τιμηθήσομαι*), or θέλω *τιμηθῆ*.

Subjunctive Mood.

Present.

Sing.	nà	Plur.	nà
	<i>τιμάωμαι</i> -ώμαι		<i>τιμαώμεθα</i> -ώμεθα
	<i>τιμάῃ</i> -ᾶ		<i>τιμάησθε</i> -ᾶσθε
	<i>τιμάηται</i> -ᾶται		<i>τιμάηνται</i> -ώνται.

Imperative Mood.

Sing.	<i>τιμάον -ῶ, -οῦ, -ιοῦ ἀς τιμᾶται (τιμαέσθω -άσθω)</i>	Plur.	<i>τιμάεσθε -ᾶσθε -ιέσθε ἀς τιμῶνται (τιμαέσθωσαν -άσθωσαν). Common ἀς τιμιοῦνται.</i>
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Infinitive Mood.

Present, τιμάεσθαι, -ᾶσθαι.

Participle Present.

Singular.

M.

F.

N.

Nom. *τιμαόμενος -ώμενος τιμαομένη -ωμένη τιμαόμενον -ώμενον*Gen. *τιμαομένου -ωμένου τιμασμένης -ωμένης τιμαομένου -ωμένου, etc.*

Plural.

Nom. *τιμαόμενοι -ώμενοι τιμαόμεναι -ώμεναι τιμαόμενα -ώμενα*Gen. *τιμαομένων τιμωμένων, etc.*

Second Class.

§ 73. Καλέω, -ῶ, I call.

ACTIVE VOICE.

Indicative Mood.

Present.

Sing.	<i>καλέω -ῶ καλέεις -εῖς καλέει -εῖ</i>	Plur.	<i>καλέομεν -οῦμεν καλέετε -εῖτε καλέουσι -οῦσι (καλοῦν).</i>
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Imperfect.

Sing.		Plur.	
	(Common)		(Common)
ἐκάλεον -ουν	(ἐ)καλοῦσα	ἐκαλέομεν -οῦμεν	-ούσαμεν
ἐκάλεες -εις	-οῦσες	ἐκαλέετε -εῖτε	-ούσετε
ἐκάλεε -ει	-οῦσε	ἐκάλεον -ουν	-οῦσαν.

Aorist, ἐκάλεσα, of ζητέω (ζητᾶ), to seek, ἐξήτησα.

Future, θὰ καλέσω or θέλω καλέσει, θὰ ζητήσω or θέλω ζητήσει.

*Subjunctive Mood.**Present.*

Sing.	νὰ καλέω -ῶ	Plur.	νὰ καλέωμεν -ῶμεν
	νὰ καλέης -ῆς		νὰ καλέητε -ῆτε
	νὰ καλέῃ -ῆ		νὰ καλέωσι -ῶσι.

Imperative Mood.

Sing.	κάλεε -ει ἀς καλῆ (καλεέτω -είτω)	Plur.	καλέετε -εῖτε ἀς καλοῦν (καλεέτωσαν -είτωσαν).
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Infinitive Mood.

Present, καλέειν -εῖν.

*Participle Present.**Singular.*

M.	F.	N.
Nom. καλέων -ῶν	καλέουσα -οῦσα	καλέον -οῦν
Gen. καλέοντος -οῦντος	καλεούσης -ούσης	καλέοντος -οῦντος
Dat. καλέοντι -οῦντι	καλεούσῃ -ούσῃ	καλέοντι -οῦντι
Acc. καλέοντα -οῦντα	καλεούσαν -ούσαν	καλέον -οῦν.

Plural.

Nom. καλέοντες -οῦντες	καλέουσαι -οῦσαι	καλέοντα -οῦντα
Gen. καλεόντων -ούντων	καλεουσῶν -ουσῶν	καλεόντων -ούντων
Dat. καλέοντι -οῦντι	καλεούσαις -ούσαις	καλέοντι -οῦντι
Acc. καλέοντας -οῦντας	καλεούσας -ούσας	καλέοντα -οῦντα.

PASSIVE VOICE.

Indicative Mood.

Present.

Sing. καλέομαι -οῦμαι	Plur. καλεόμεθα -ούμεθα
καλέει -εῖ	καλέεσθε -εῖσθε
καλέεται -εῖται	καλέονται -οῦνται.

Imperfect.

Sing.	(Common)	Plur.	(Common)
ἐκαλεόμην -ούμην	-ούμονν	ἐκαλεόμεθα -ούμεθα	-ούμασθε
ἐκαλέον -οῦ	-ούσονν	ἐκαλέεσθε -εῖσθε	-οῦσθαν
ἐκαλέετο -εῖτο	-οῦνταν	ἐκαλέοντο -οῦντο	-οῦνταν.

Aorist, ἐκλήθην : ἐζητήθην.

Future, θὰ κληθῶ ορ θέλω κληθῆ : θὰ ζητηθῶ ορ θέλω ζητηθῆ.

Subjunctive Mood.

Present.

Sing. νὰ καλέωμαι -ῶμαι	Plur. νὰ καλεώμεθα -ώμεθα
νὰ καλέῃ -ῇ	νὰ καλέησθε -ῆσθε
νὰ καλέηται -ῆται	νὰ καλέωνται -ῶνται.

Imperative Mood.

Present.

Sing. καλέον -οῦ	Plur. καλέεσθε -εῖσθε
ἀς καλῆται (καλέεσθω -εῖσθω)	ἀς καλῶνται (καλεέσθωσαν -είσθωσαν).

Infinitive Mood.

Present, καλέεσθαι -εῖσθαι.

Participle Present.

Singular.

M.

F.

N.

Nom. καλεόμενος -ούμενος καλεομένη -ουμένη καλεόμενον -ούμενον

Gen. καλεομένου -ουμένου καλεομένης -ουμένης καλεομένου -ουμένου.

Vocabulary.

hold! *κρατήσατε* (*κρατ-έω -ώ*).

she washes, *πλύνει*.

the linen, *τὰ ἀσπρόρρυνχα*.

I would that! *ἐπεθύμουν νά,*
εἴθε νά.

warm the plates, *ζέστανε τὰ*
πινάκια (*πιάτα*).

the boys sing, *τὰ παιδία ψάλ-*
λουσι (*τραγῳδοῦν*).

at the concert, *εἰς τὴν συναυλίαν*.

orange, *τὸ πορτοκάλιον*.

they smell sweet, *εὐωδιάζουσι*.

he was appointed, *διωρίσθη*.

Prime minister, *ὁ πρωθυπουρ-*
γός.

the foreign minister, *ὁ ὑπουρ-*
γὸς τῶν ἔξωτερικῶν.

the minister of war, *ὁ ὑπουργὸς*
τῶν στρατιωτικῶν.

meeting, *συνεδρίασις* (*συλλαλη-*
τήριον).

he made a speech, *ἔξεφώνησε*
λόγον.

eloquent, *εὐγλωττος*.

the troops, *τὰ στρατεύματα*.

feelings, *τὰ αἰσθήματα*.

Exercise.

Δύνασθε νὰ μοὶ δανείσητε ἐν φράγκον νὰ πληρώσω τὸν ἀμαξηλάτην;
Ἐθαύμαζον ὑπερβολικὰ τὴν θέαν ἐκ τοῦ Λυκαβητοῦ. Ἔκρυψε τὴν
ἐφημερίδα. Ρίψον τὰ τεμάχια ταῦτα τοῦ χάρτου εἰς τὸ κάνιστρον
(τὸν κάλαθον). Θ' ἀλλάξω τὸ δωμάτιόν μου· εἶναι πολὺ ψυχρόν.
Κρατεῖτε τὴν ὁμηρέλλαν μου μίαν στιγμήν; Φαίνεται ὅτι θὰ
βρέξῃ. Πρέπει νὰ μακρύνητε τὸ φόρεμά σας. Πλύνει τὰ ἀσ-

πρόρρουσχα πολὺ καλά. Πρέπει νὰ πλύνω πάλιν τὰς χεῖράς μου. 'Επεθύμουν (εἴθε) νὰ ἡσαν φυτευμένα εἰς τὸν κῆπόν (τὸ περιβόλι) μου τὰ ἄνθη (λουλούδια) ἐκεῖνα. Ζέστανε τὴν σοῖπαν (τὸν ζωμὸν) καὶ εἰπὲ εἰς τὸν μάγειρον νὰ ζεστάνῃ τὰ πινάκια. Τὰ παιδία ψάλλουν πολὺ ώραῖα εἰς τὴν 'Ρωσσικὴν ἐκκλησίαν. Τὴν ἥκουσα νὰ ψάλῃ (τραγουδῆ) εἰς τὴν συναυλίαν τοῦ 'Ωδείου. Τὰ ἄνθη ταῦτα τῆς πορτοκαλέας εἰώδιαζουστι. Δὲν δύνανται νὰ σᾶς βλάψωσι πολύ. Διωρίσθη πρωθυπουργός. 'Ο ὑπουργὸς τῶν ἔξωτερικῶν παρηγήθη (has resigned). 'Ο ὑπουργὸς τῶν στρατιωτικῶν θ' ἀντικατασταθῇ (will be replaced). 'Η πρώτη συνεδρίασις ἐγένετο χθές. 'Εξεφώνησε μακρὸν καὶ εὐγλωττον λόγον. 'Ο βασιλεὺς ἐπεθέωρησε τὰ στρατεύματα τὴν παρελθοῦσαν ἐβδομάδα. 'Εβεβαίωσαν τὸν πρεσβευτὴν περὶ τῶν φιλικῶν αἰσθημάτων των πρὸς τὴν 'Ελλάδα. Εἴθε νὰ ἦτο δυνατόν.

§ 74. NEUTER VERBS.

Neuter Verbs are either Active or Passive in form: as, *πηγαίνω*, I go; *λυποῦμαι*, I grieve. They are conjugated like Active and Passive Verbs of similar terminations.

§ 75. VERBS IN -μι.

Verbs in *-μι* are still used in the higher style, but in ordinary writing and conversation a second form in *-ω* is employed: as,

<i>σταίνω</i>	= <i>ἴστημι</i> , I set up.
<i>θέτω</i>	= <i>τίθημι</i> , I place.
<i>δίδω</i>	= <i>δίδωμι</i> , I give.
<i>δεικνύω</i>	= <i>δείκνυμι</i> , I show.
<i>ζεύγω</i>	= <i>ζεύγνυμι</i> , I yoke or harness.

§ 76. IMPERSONAL VERBS.

The following verbs are used impersonally:—

Present.		Aorist.
βρέχει,	it rains,	ξύρεξε.
χιονίζει,	it snows,	έχιονισε.
ἀστράπτει,	it lightens,	ηστραψε.
βροντᾶ	it thunders,	έβρόντησε.
κάμνει ζέστην,	it is warm,	έκαμε ζέστην.
κάμνει κρύον or ψῦχος,	it is cold,	έκαμε κρύον or ψῦχος
βραδυάζει,	it is growing late,	έβραδυασε.
νυκτόνει,	it is growing dark,	ένυκτωσε.
ξημερώνει,	it is dawning,	έξημέρωσε.
συννεφιάζει,	it is clouding over,	έσυννέφιασε.
καθαρίζει,	it is clearing up,	έκαθάρισε.
παγόνει,	it is freezing,	έπάγωσε.
λυόνει,	it is thawing,	έλυωσε.
ψυχαλίζει,	it begins to rain,	έψυχαλισε.
συμβαίνει,	it happens,	συνέβη.
φαίνεται,	it seems, it appears,	έφάνη.

Ex. It seems an extraordinary thing, φαίνεται περίεργον πρᾶγμα.

πρέπει (*il faut*), it is necessary, ἔπρεπε (Imp.).

Ex. You ought to go, or you must go, πρέπει νὰ ὑπάγητε.

μέλει, it concerns, ἔμελε (Imp.).

Ex. I do not care, δὲν μὲ μέλει.

πειράζει, it matters, ἔπειραζε.

Ex. It does not matter, never mind, δὲν πειράζει.

What did it matter? τί ἔπειραζε;

Vocabulary.

it grieves me, μὲ λυπεῖ.	besides, ἔκτὸς τούτου.
lame, χωλός.	Hymettus, ὁ Υμηττός.
dressed, ἐνδεδυμένος (ἐνδύομαι).	is covered, εἶναι κεκαλυμμένος
during the day, κατὰ τὴν ἡμέραν.	(καλύπτω).
fresh, cool, δρυσερός.	the base (of a mountain), οἱ
even in summer, καὶ κατὰ τὸ	πρόποδες.
θέρος (καλοκαίρι).	there was a hailstorm, ἔπεσε
the frost, ὁ παγετός, ἡ παγωνιά.	χάλαξι (πίπτω).
is setting (of the sun), δύει,	dead, νεκρός ; of animals, ψό-
βασιλεύει.	φιος.
the evening, τὸ βράδυ.	seldom, σπανίως.
it is very stormy, εἶναι μεγάλη	to expose yourself, νὰ ἐκτεθῆτε
καταιγίς.	(ἐκθέτω).

Exercise.

Μὲ λυπεῖ (λυποῖμαι) νὰ σὲ βλέπω χωλαίνοντα τόσον. Φαίνεται ὅτι ἔκτύπησα τὸν πόδα μου περισσότερον ἀφ' ὅ, τι ἐνόμιζον τὴν στιγμὴν ἔκείνην. Φαίνεται ὅτι εἰσθε λίαν ἀδυίφορος περὶ τῆς ἴποθέσεως. Βραδειάζεις ἔχομεν δὲ πολὺν δρόμον νὰ κάμωμεν. Εἶναι τόση ζέστη κατὰ τὴν ἡμέραν* αἱ νύκτες ὅμως ἐντοῦθα εἶναι πάντοτε δροσεραὶ καὶ κατὰ τὸ καλοκαίρι (θέρος). Τὴν παρελθοῦσαν νύκτα ἥτο παγωνιά, ἀλλὰ τομίζω ὅτι οἱ πάγοι διελίθησαν. 'Ο γῆλος δύει (βασιλεύει)' ὁ γῆλος ἔδυσε πρὸ μιᾶς ὥρας. Σάς πειρύσσεις ἀξέρχησθε ὅταν βρέχῃ; Πρέπει νὰ προσέχητε ὅταν ἥγαινει γρὺς καιρός. Πρέπει νὰ μείνητε ἄδων τὸ βράδυ, εἶναι μεγάλη καταιγίς. Δὲν φωβοῖμαι νὰ ἔξερχωμαι ὅταν βροντᾶ καὶ ἀστράπτει. 'Ο οὐρανὸς εἶναι καθαρώτερος' ἀλλὰ δὲν ἔπαυσε ἀκόμη νὰ βρέχῃ. Χιονίζει εἰς τὰ βουνά. 'Ο Υμηττός εἶναι κεκαλυμμένος σχεδὸν μέχρι τῶν προπύδων. 'Η χάλαξι ἔσπασε (ἔθραυσε) όλα σχεδὸν τὰ παράθυρα πολλῶν οἰκιῶν, καὶ ἔκαποντάδες μικρῶν πουλιῶν (πτηνῶν) εὑρέθησαν ψόφια (νεκρὰ) εἰς τοὺς κήπους. Σπανίως συμβαίνει τοῦτο εἰς κατὰ τὴν αἰτήν ὥραν τοῦ ἔτους. Δὲν

ἴπρεπε νὰ ἐκτεθῆτε οὗτω. Δέν ἴπρεπε νὰ ὑπάγῃ τὴν νίκτα ταύτην· εἶναι πολλὴ δμίχλη.

§ 77. IRREGULAR VERBS.

The Vernacular in the case of verbs ending in *άγω*, *έγω* (*αίγω*), *ώγω* leaves out in the Plural and in the second person Sing. not only the *γ* but the vowel which follows it. Thus *λέγω*, I say, *λέγεις* or *λέσ*, *λέ(γ)ει*; *λέ(γο)με(ν)*, *λέ(γε)τε*, *λέγουσι* or *λέ(γον)ν*. Similarly, *πά(γ)ω*, *πᾶς*, *πάει*; *πάμεν*, *πάτε*, *πᾶν(ε)*.

The following are the principal verbs, which form their tenses irregularly. There is no Middle Voice, the Perfect and Pluperfect are formed from the Aorist; the Second Future is the same as the Aorist Subjunctive, thus the Aorist is the only tense which in most cases need be given here.

Present.	English.	Aorist.
ἀμαρτάνω,	to sin,	ἡμαρτον or ἡμάρτησα.
ἀναβαίνω,	to ascend,	ἀνέβην or ἀνέβηκα; Partic. ἀναβ-άς, -άσα, -άν; Imperat. ἀνάβηθι (ἀνάβα, ἀναίβα or ἀνέβα), pl. ἀναβήτε, ἀναιβάτε.
ἀναγιγνώσκω,	to read,	ἀνέγνων or ἀνέγνωσα.
ἀναιρῶ,	to retract,	ἀνήρεστα.
ἀποθνήσκω,	to die,	ἀπέθανον; Partic. ἀποθανών; Fut. θὰ ἀποθάνω (θὰ πεθάνω).
ἀρέσκω,	to please,	ἥρεσα.
αὐξάνω,	to increase,	ηὔξησα.
ἀφίνω or ἀφίνω (Anc. ἀφίημι),	to allow or leave,	ἄφησα; Imp. ἄφει, contracted -ᾶς; Aor. Pass. ἀφέθ-ην, -ηκα.
βάζω, βάνω=βάλ-	to place, λω,	ἔβαλον (Pass. ἔβλήθην or ἔβάλ-θην).

From this verb are formed *ἐκ-βάξω*, *-βάνω*, *-βάλλω*, which

by loss of the *e* and metathesis become (ε)βγάζω, (ε)βγάνω, (ε)βγάλλω, to take out, εμβάζω, εμβάλλω, to bring in.

Present.	English.	Aorist.
βαίνω, chiefly used to go,		ἔβην.
compounded, as		
ἀναβαίνω, κατα-		
βαίνω, ἐβγαίνω,		
ἐμβαίνω.		
βαρύνομαι (βαρειοῦ-	to be weary, ἐβαρύνθην (ἐβαρέθην), Fut. θὰ	
μαι),	to be bored, βαρεθῶ, Partic. Perf. (βε)βα-	
	ρεμένος.	
βλέπω,	to see,	εἶδον.
βόσκω (βοσκέω -ώ),	to pasture,	ἔβόσκησα.
βρέχω,	to moisten,	ἔβρεξα.
γηράσκω,	to grow old,	ἔγήρασα.
γίνομαι	to become,	ἔγεινα or ἔγινα.
δαγκάνω (Anc. δάκνω, to bite,		ἔδάγκασα (Pass. ἔδήχθην).
cf. τυγχάνω),		
δέρνω (Anc. δέρω, to beat,		ἔδειρα, Pass. ἔδάρην, Part. Perf.
to play),		(δε)δαρμένος.
δεικνύω,	to show,	ἔδειξα.
διδάσκω,	to teach,	ἔδιδαξα.
δέχομαι,	to receive,	ἔδέχθην.
δίδω,	to give,	ἔδωσα or ἔδωκα.
δύναματ,	to be able,	ἡδυνήθην (ἔδυνήθην).

Exercise.

Have you seen Paul? he has grown old very fast, and wants to become a monk.

What a fearful day! I am wet through, and the dog has bitten me.

Εἴδετε τὸν Παῦλον; ἔγήρασε πολὺ ταχέως καὶ θέλει νὰ γείνῃ καλόγερος.

Τί τρομερὰ ἡμέρα! ἔβράχην ὅλος, ο δὲ σκύλος μ' ἔδάγκασε.

He beat me because I showed him his caricature and said to me, ‘I will teach you to laugh at me.’

At what o’clock did you give the letter to the messenger? because I did not get it till eight in the evening, and he could not take more than twenty minutes coming.

Present.	English.	Aorist.
(<i>ε</i>)βγαίνω (<i>έκβαινω</i>),	to go out,	(<i>ε</i>)βγῆκα, Fut. θὰ <i>ἔ</i> , γω.
(<i>ε</i>)βγάζω (<i>έκβάλλω</i>),	to take out,	<i>ἔ</i> βγαλα.
ἐγείρομαι,	to rise, or to <i>ἡγέρθη</i> .	<i>get up</i> ,
ἐκπλήττομαι,	to be aston- ished,	<i>ἐξεπλάγη</i> .
ἐντρέπομαι,	to be ashamed, <i>ἐνετράπη</i> (sc. to turn inward on oneself).	
ἐπιτυγχάνω,	to succeed, to <i>ἐπέτυχον</i> .	
	hit,	
ἔρχομαι,	to come,	<i>ἥλθο</i> , Imper. <i>ελθέ</i> , <i>ἔλθετε</i> , com- monly <i>ἔλα</i> , <i>ἔλατε</i> , Fut. θὰ <i>ἔ</i> λθω.
εὑρίσκω,	to find,	<i>ηῦρα</i> (<i>εὗρον</i>).
ἔχω,	to have,	<i>εῖχον</i> (Imp.).
ζῶ, ζῆς, ζῇ ; ζῶμεν,	to live,	<i>ἔζησα</i> ; Imperf. <i>ἔζοῦσα</i> ; Imper. <i>ζῆθε</i> , <i>ζήτω</i> ; <i>ζῆτε</i> , <i>ζήτωσαν</i> .
ἡμπορῶ ¹ (<i>ἐμπορῶ</i>),	to be able,	<i>ἥμπορεσα</i> .
ἢξεύρω (<i>ἐξεύρω</i>),	to know,	<i>ἢξευρα</i> .
θέλω,	to wish,	<i>ἥθελησα</i> .
θέτω,	to place,	<i>ἔθεσα</i> .

Μ' ἔδειρε διότι τοῦ ἔδειξα τὴν γελοιογραφίαν του, καὶ μ' εἶπε, ‘θὰ σὲ διδάξω νὰ μ' ἐμπαίξης.’

Κατὰ ποίαν ὥραν ἔδώσατε τὴν ἐπιστολὴν εἰς τὸν κομιστήν; διότι δὲν τὴν ἔλαβον πρὸ τῆς ὀγδόης τὸ ἑσπέρας, καὶ δὲν θὰ ἔκαμε περισσότερον ἀπὸ εἴκοσι λεπτὰ νὰ ἔλθῃ.

¹ In Anc. Greek *ἀπορέω*, to be at a loss, and *εὐπορέω*, to succeed, prosper, are found. *ἥμπορῶ* is probably a corruption of the latter.

Present.	English.	Aorist.
κάθημαι (common κάθ-ομαι -ουμαι),	to sit down,	ἔκαθησα.
καίω,	to burn,	ἔκανσα.
κάμνω,	to make,	ἔκαμπα.

Exercise.

He got up and went out in a Ἡγέρθη καὶ ἐξῆλθε θυμωμένος. rage.

George went into my room and took my money out of the cupboard: when I came in, I was surprised to find him and asked, ‘Are you not ashamed to take my money?’

He began to cry and said, ‘You make a mistake in thinking I am a thief; I take the money for your good that you may not be able to drink much wine.’

I was struck by the fore-thought of my servant and said, ‘You shall remain in my house and receive 20 francs a month more.’

What have you learnt at the University?

I have learnt to suffer with fortitude and to fight bravely.

As I came through the garden, I plucked the flowers.

Good-day, sir, how are you?

‘Ο Γεώργιος ἐμβῆκεν εἰς τὸ δωμάτιόν μου καὶ ἐξέβαλε τὰ χρήματα ἐκ τοῦ ἀρμαρίου (ντουλαπιού). ὅταν εἰσῆλθον ἐξεπλάγην εὐρὼν αὐτὸν καὶ ἡρώτησα, ‘Δὲν ἐντρέπεσαι νὰ μοῦ πάρησ τὰ χρήματα;’

‘Ηρχισε νὰ κλαίῃ καὶ εἶπεν, “Εχεις λάθος νομίζων ὅτι εἴμαι κλέπτης παίρνω τὰ χρήματα διὰ τὸ καλόν σου, διὰ νὰ μὴ ήμπορήσ νὰ πίνης πολὺ κρασί.”

‘Ἐξεπλάγην μὲ τὴν πρόνοιαν τοῦ ὑπηρέτου μου καὶ εἶπον. ‘Θὰ μείνης εἰς τὴν οἰκίαν μου καὶ θὰ λαμβάνης 20 φράγκα κατὰ μῆνα περιπλέον.’

Τί ἐμάθετε εἰς τὸ Πανεπιστήμιον;

‘Εμαθον νὰ ὑποφέρω καρτερικῶς καὶ νὰ μάχωμαι γενναίως.

‘Ἐν ᾧ διηρχόμην διὰ τοῦ κήπου ἔκοψα τὰ ἄνθη.

Καλ’ ἡμέρα, κύριε, πῶς περνᾶτε;

Very well, thanks, but I want to sit down.

Do you know where Colonel R. lives? Near the Café Solon, I think.

Let us sit down here; it is very hot walking about; the sun has burnt up the trees.

How do you do? What are you doing?

I go every day to Phalerum. I go out in a boat and bathe.

A capital plan, but take care you are not drowned. The wind blows tremendously sometimes.

Let us walk a little; you need not go far without sitting down.

Πολὺ καλά, εὐχαριστῶ, ἀλλὰ θέλω νὰ καθήσω.

Γνωρίζετε ποῦ κατοικεῖ ὁ συνταγματάρχης 'Ρ; Πλησίον τοῦ καφενείου Σόλωνος, νομίζω.

**As καθήσωμεν ἔδω· εἶναι πολὺ ζέστη νὰ περιπατῆ τις· ὁ ἥλιος ἔκαυσε τὰ δένδρα.*

Tí κάμνετε;

Πηγαίνω καθ' ἕκαστην εἰς τὸ Φάληρον· πηγαίνω μὲ τὴν λέμβον καὶ κάμνω λουτρόν.

Πολὺ καλὰ κάμνετε, ἀλλὰ προσέξατε μὴ πνιγῆτε. 'Ο ἄνεμος πνέει σφοδρότατα ἐνίοτε.

**As περιπατήσωμεν ὀλίγον· δὲν ἔχετε ἀνάγκην νὰ ὑπάγητε μακρὰν χωρὶς νὰ καθήσητε.*

Present.	English.	Aorist.
κλαίω,	to cry,	ἔκλαυσα.
κρέμνω, κρεμῶ -άω,	to hang up,	ἔκρέμαστα.
λαμβάνω,	to take, re- ceive,	ἔλαβον.
λανθάνομαι (com- mon λαθεύω, to taken, err, ελάθευσα),	to be mis-	ἔλανθάσθη.
λέγω,	to say,	εἶπον, Subj. νὰ (<i>εἰ</i>)πῶ, Imperat. (<i>εἰ</i>)πέ or (<i>εἰ</i>)πέσ, Pass. (in high style) ἔρρέθην, Part. ῥε- θείσ, Perf. Part. εἰρημένος.
μανθάνω,	to learn,	ἔμαθον.

Present.	English.	Aorist.
μάχομαι,	to fight,	(έμαχεσάμην); more commonly ἡγωνίσθην, or ἐπολέμησα, from ἀγωνίζομαι, πολεμῶ.
μένω,	to remain,	ἔμεινα.
πάσχω, παθαίνω,	to suffer,	ἔπαθον.
παίρνω (πέρνω),	to take,	ἐπῆρα, Fut. θὰ πάρω, Pass. ἐπάρθην.
περνῶ,	to pass,	ἐπέρασα.
πετώ,	to fly, to throw away,	ἐπέταξα.
πηγαίνω,	to go,	ὑπῆγον.
πίνω,	to drink,	ἔπιον.
πίπτω,	to fall,	ἔπεσα.
πλέω,	to sail,	ἔπλευσα.
πνίγω,	to suffocate,	ἔπνιξα.
	to drown,	
σβύνω,	to extinguish,	ἔσβυσα.
σέβομαι,	to honour, re- spect,	ἔσεβάσθην.
σηκόνω,	to raise,	ἔσήκωσα.
σπείρω,	to sow,	ἔσπειρα.
σταίνω καὶ στήνω (ἴστημι),	to set up,	ἔστησα.
στέκομαι (στέκω),	to stop,	ἔστάθην, Fut. θὰ σταθῶ, Imper. στήθι (στάσον), στήτω; στήτε (σταθῆτε), στήτωσαν.
στέλλω,	to send,	ἔστειλα.

Exercise.

What are you quarrelling about? Achilles has taken my doll and broken its nose. That's a lie; Calliope

διὺ τί μαλόνετε;—“Ο ‘Αχιλλεὺς
ἐπῆρε τὴν κοῦκλά μου καὶ τῆς
ἔσπασε τὴν μύτην.—Εἶναι
ψεῦμα” ἡ Καλλιόπη μοῦ ἐτρά-

pulled my hair. Be quiet, or you shall both suffer for this.

Go straight through the town, and take the road to the left, which will bring you to the railway station. You cannot make a mistake.

How much do you get a month? Only 300 francs a month as Professor, but I make something more by writing for the papers.

Get up, or I will send the master with a stick. Do you think I care for him? The boat has stopped; will they put us ashore?

Present.	English.
<i>τραβῶ</i> (Lat. <i>traho</i>),	to draw,
<i>τρέφω,</i>	to nourish,
<i>τρέχω,</i>	to run,
<i>τρώγω,</i>	to eat,
<i>τυγχάνω</i> (<i>τυχαίνω</i>),	to happen,
<i>ὑπάγω</i> (not used to go, in Pres.),	
<i>ἵπιστχνοῦμαι</i> (<i>ὑπό-</i> to promise, <i>σχομαί</i>),	
<i>φαίνομαι,</i>	to appear,
<i>φέρω,</i>	to bring, carry,
<i>φεύγω,</i>	to flee,

βηξε τὰ μαλλιά.—Καθήσατε
ἥσυχα! ἀλλως θὰ πάθητε καὶ
οἱ δύο σας δι' αὐτό.

Πήγαινε κατ' εὐθεῖαν διὰ τῆς
πόλεως καὶ πάρε τὴν πρὸς τὰ
ἀριστερὰ ὁδόν, ἥτις θὰ σὲ φέρῃ
εἰς τὸν σταθμὸν τοῦ σιδηρο-
δρόμου. Δὲν ἡμπορεῖς νὰ κά-
μης λάθος.

Τί μισθὸν λαμβάνετε κατὰ μῆνα;
—Μόνον 300 φράγκα κατὰ
μῆνα ὡς καθηγητής, ἀλλὰ κερ-
δίζω ἀκόμη κάτι τι γράφων εἰς
τὰς ἐφημερίδας.

Σήκω, ἀλλως θὰ στείλω τὸν δι-
δάσκαλον μὲ τὴν ράβδον.—
Νομίζεις ὅτι τὸν φοβοῦμαι;
‘Η λέμβος ἔσταθη’ θὰ μᾶς ἀπο-
βιβάσωσιν εἰς τὴν ξηράν;

Aorist.
ἐτράβηξα.
ἐθρεψα, Pass. ἐτράφην.
ἐτρεξα (ἐδραμον).
ἔφαγα.
ἔτυχον.
ὑπῆγον.
ὑπεσχέθην.
ἐφάνην.
ἐφερα, in high style ἥνεγκον.
ἐφυγον.

Present.	English.	Aorist.
φθάνω,	to arrive, reach,	ἔφθασα.
φθείρω,	to destroy, waste,	ἔφθειρα.
χαίρω,	to be happy, re- joice,	ἔχάρην.
χύνω,	to pour out, spill,	ἔχυσα.
ψεύδοματ,	to lie,	ἔψεύσθην.
ψήνω,	to roast, cook,	ἔψησα.

Exercise.

Stand aside, sir, the procession is drawing near.

Well, you have succeeded in escaping from the guard.

Yes, but I had to run for my life, and have not eaten anything for two days.

You do not seem much the worse for your long fast, but I am glad you have arrived.

Pour some wine into the cup, and tell them to cook something.

You must go to the concert, as you promised.

Oh, you know that promises mean nothing in society; it is too much trouble to dress.

Παραμερίσατε, κύριε, ή λιτανεία πλησιάζει.

Λοιπὸν κατωρθώσατε νὰ φύγητε ἀπὸ τὴν φυλακήν.

Μάλιστα, ἀλλ' ἡναγκάσθην νὰ τρέξω χάριν τῆς ζωῆς μου καὶ δὲν ἔφαγα τίποτε ἐπὶ δύο ἡμέρας. Δὲν φαίνεσαι ὅτι ὑπέφερες πολὺ ἔνεκα τῆς μεγάλης τηστείας, ἀλλὰ χάρω ὅτι ᔁθασες.

Χύσε εἰς τὸ ποτήριον (κέρασε) ὀλίγον κρασὶ καὶ εἰπὲ νὰ ψήσουν κἄτι τι.

Πρέπει νὰ ὑπάγητε εἰς τὴν συναδίαν ταύτην ὡς ὑπεσχέθητε.

”Ω, ἀλλ' ἡξεύρετε εἰς τὸν κόσμον αἱ ὑποσχέσεις δὲν σημαίνουσι τίποτε. Βαρύνομαι δὲ νὰ ἐνδυθῶ.

Vocabulary.

the hill, ὁ λόφος.

this afternoon, σήμερον μετὰ μεσημβρίαν.

once, ἅπαξ.

as often as you can, ὅσον δύνασαι συχνότερον.

tired, κουρασμένος.
 the siege, ἡ πολιορκία.
 a year ago, πρὸ ἑνὸς ἔτους.
 the parcel, τὸ δέμα.
 the interests, τὰ συμφέροντα.

tiresome, ἐνοχλητικός.
 wet, βρεγμένος.
 silly, μωρός.
 the post office, τὸ ταχυδρομεῖον.

Exercize.

Δὲν ἐπιθυμῶ ν' ἀναβῶ τὸν λόφον σήμερον μετὰ μεσημβρίαν* εἰμαι κουρασμένος. Ἐπρεπε νὰ τὸν ἀναγκάσῃτε ν' ἀναιρέσῃ ὅ, τι εἶπε. Ἡ πολιορκία ἥρθη (διελύθη) πρὸ ἑνὸς ἔτους. Ἐπιτρέψατε μοι ν' ἀφήσω τὸ δέμα μου ἐνταῦθα· θὺ ἔλθω νὰ τὸ πάρω εἰς τὴν ἐπιστροφήν μου. Ἀφήσατέ με νὰ φροντίσω ἀνθ' ὑμῶν διὰ τὰ συμφέροντά μου. Βάλετε τὸ κάθισμά σας πλησίον τοῦ παραθύρου. Πηγαίνω ἐκεῖ ἄπαξ τῆς ἔβδομάδος. Υπάγετε ἐκεῖ ὅσον δύνασθε συχνότερον. Γίνεσαι πολὺ ἐνοχλητικός. Εἶμαι βρεγμένος. Ἐγηράσατε πολὺ καὶ εἰσθε μωρός. Ρίψε τὰς ἐπιστολὰς ταύτας εἰς τὸ ταχυδρομεῖον. Δεῖξόν μοι τί ἀναγινώσκεις.

Vocabulary.

I can, I could, δύναμαι: Aor. ἡδυνήθην (Lit.). ἡμπορῶ : Aor. ἡμπόρεσα (Com.).
 I will, I would, θέλω, ἥθελον or ἥθελησα.
 I ought, ὀφείλω, πρέπει.
 I must, πρέπει, ἀναγκάζομαι.
 I should, ἔπρεπε.
 information¹, αἱ πληροφορίαι.
 the affair, ἡ ὑπόθεσις.
 the decision, ἡ ἀπόφασις.
 to yield, give in, ἐνδιδώ.

to sing, τραγουδᾶ.
 to accompany, συνοδεύω.
 exactly, just, ἵστα ἵστα, ἀκριβῶς.
 to refuse, ἀποποιοῦμαι.
 to deny, refuse, ἀρνοῦμαι.
 the country, ἡ ἔξοχή.
 to use, treat, μεταχειρίζομαι.
 the duty, τὸ καθῆκον.
 however that may be, ὅπως καὶ ἂν ἔχῃ.
 to understand, καταλαμβάνω.
 to allow, ἐπιτρέπω.

¹ Found in the New Testament, with meaning, fulness of assurance, certainty, cf. 1 Thess. 1. 5, Coloss. 2. 2, Heb. 6. 11. The verb πληροφορέω has in 2 Ep. Tim. 4. 5 the sense of 'to fulfil,' and in the Pass. of things 'to be fully believed,' Luke 1. 1.

to catch (a train), προφέύω. | what can have become of? τι
the misunderstanding, ή παρεν- | νὰ ἔγινε;
νόησις.

Exercise.

Ποῖος ἀπὸ σᾶς δύναται νά μοι δώσῃ πληροφορίας περὶ τῆς ἴποθέσεως; Θά μοι ἡτο πολὺ λυπηρὸν νὰ συναπαντηθῶμεν. Τώρα πρέπει νὰ τῷ εἴπω τὴν ἀπόφασίν μου. Εἰς μάτην προσεπάθησα νὰ ὄμιλήσω, δὲν ἡδυνύθην νὰ προφέρω λέξιν. "Επρεπε νὰ ἔλθης (νὰ εἶχες ἔλθει) μαζύ μας εἰς τὴν Ρώμην. "Επρεπε νὰ ἐνδώσω. Σὺ ἡμπορεῖς νὰ ἐργασθῆς τὸ εὐρίσκω εὐχαριστότερον νὰ σὲ βλέπω ἐργαζόμενον. Οù ἐτραγουδούσατε ἐὰν διδάσκαλός σας ἦτο ἐδῶ διὰ νὰ σᾶς συνοδεύσῃ; Θὰ ἦτο ηὐχαριστημένος ἐὰν ἡδύνατο νὰ ἵδη τὸν φίλον του ἀκόμη μίαν φοράν. Τί θὰ ἔλεγες ἐὰν ἥρχετο σήμερον; "Ηθέλομεν ἴπαγει εἰς τὴν ἔξοχὴν αὔριον, ἐὰν δὲν μηδελφή μας δὲν ἡσθένει. "Εκαμες ὕσια ὕσια τὸ ἐμπάτων ἀφ' ὅ, τι ἐπρεπε νὰ κάμης. Πρέπει νὰ μὲ ἀφήσης νὰ κρίνω περὶ αὐτοῦ. Καθήκον ἔχετε νὰ μὴ ἀφίνητε τοὺς ἀνθρώπους νὰ μεταχειρίζωνται τὰ ζῶα τόσον σκληρῶς. 'Ημπορεῖ νὰ λέγῃ δ, τι θέλει· κανεὶς δὲν τὸν πιστεύει. "Οπως καὶ ἀν ἔχῃ, δὲν εἶναι ἴδική σου δουλειά (it's no business of yours). Δὲν δύναμαι νὰ καταλάβω τὸ ἐννοεῖ γράφων τοιαύτην ἐπιστολήν. Δὲν πρέπει νὰ τὸ ἐπιτρέψῃ. "Επρεπε νὰ ὑπάγης ὅταν σου εἴπα τώρα εἶναι ἀργὰ πλέον. 'Εὰν δὲν προφύλασσεν τὸν σιδηρόδρομον δινάμεθα νὰ ἴπαγωμεν ἐφ' ἀμάξης. Πρέπει νὰ ὑπάρχῃ καμμία παρεννόσησις μεταξύ των. Τί νὰ ἔγινε τὸ παιδίον; ἐπρεπε νὰ ἦτο ἐδῶ πρὸ μᾶς ὥρας. 'Εγὼ θ' ἀπεποιούμην, ἀλλ' αὐτῇ δὲν δύναται ν' ἀρνηθῇ τίποτε. Τίς θὰ τὸ ἐπίστευε; (τίς ἥθελε τὸ πιστεύσει;)

PARTICLES.

§ 78. PREPOSITIONS.

I. In Modern Greek many Prepositions govern other cases than in the Ancient language.

2. The Accusative is often used instead of the Genitive and Dative.

3. There are 18 Prepositions, which may be divided into 5 classes :—

(1)	4	Prepositions which govern the Genitive.
(2)	2	„ Dative.
(3)	3	„ Accusative.
(4)	6	„ Accusative or Genitive.
(5)	3	„ Accusative, Genitive, or Dative.

§ 79. Prepositions which govern the Genitive : *πρό*, *ἀντί*, *ἐκ*, *ἀπό*.

1. *πρό* (does not drop the omicron before a vowel) :

(a) of Time—before : *ἡλθον εἰς τὰς Ἀθήνας πρὸ τριῶν ἐτῶν*, I came to Athens three years ago ; *εἰσῆλθε πρὸ ἐμοῦ*, he entered before me ; *πρὸ πολλοῦ*, a long time ago.

(b) of Place—in front of, before : *ἡ Αἴγινα κεῖται πρὸ τοῦ Πειραιᾶς*, Aegina lies in front of the Piraeus.

2. *ἀντί*—instead of, in exchange for : *μοὶ ἔδωκε γαζέττας (χαλκὸν) ἀντὶ ἀργυρῶν νομισμάτων*, he gave me coppers in exchange for silver coins ; *ἰπῆγε ἀντ’ ἐμοῦ*, he went instead of me. In composition *ἀντί* has also the force of ‘against’; as *ἀντίκειμαι*, to be opposed to, to be set against. Followed by *νά* and the Subjunctive it means—instead of ; as, *ἀντὶ νὰ ἐπιστρέψῃ εὐθύς*, instead of returning at once.

3. *ἐκ*, before a vowel *ἐξ*:

(a) out of, from (of place) : as, *ἐξῆλθεν (ἐκ) τοῦ θεάτρου*, he came out of the theatre.

(b) made of, of : as, *τὸ δακτυλίδι εἶναι ἐκ χρυσοῦ*, the ring is made of gold.

(c) from (cause, origin, agent) : as, *ἀπέθανεν ἐκ πυρετοῦ*, he died from fever.

(d) from (of time), since: as, ἐξ ἑκείνης τῆς ὥρας, from that hour.

4. ἀπό:

(a) from, since (of time): as, εἶναι ἐδῶ ἀπὸ τριῶν ἔβδομάδων, he has been here three weeks (since three weeks).

(b) from (of place): as, ἔφυγεν ἀπὸ τῆς οἰκίας τοῦ, he fled from his house.

ἀπό is frequently used with the Accusative: as, τὸ ἥκουσα ἀπὸ αὐτοῦ, I heard it from him; ἀπὸ ξύλου, made of wood (ξύλινος); ἀπὸ τὸν Ἱανονάριον, 1833, from January, 1833.

5. The following Adverbs can be used like Prepositions with the Genitive case: ἐνεκα, on account of; ἀνεν, δίχα, δίχως, without; πλήν, πάρεξ, except; μέχρι, ἕχρι, so far as, until; λάρι, for the sake of; μεταξί, ἀνάμεσα, among, in the middle of, between; δίκην, like, as; ἐπάνω, over, upon; ὑποκάτω, below, under; ἐμπροσθεν or ἐμπρός, before, in front of; διπίσω, κατόπιν, behind; κοντά (from Byz. κοντός, short, cf. κόντουρος, short-tailed, Aelimes. 153), πλησίον, near; ὁ λόγυρα, τριγύρω, round about; ἀντικρύ (vern. ἀγνάντια), opposite to; μαζί, with; πρίν, before.

These words are generally followed by εἰς or ἀπό with the Accusative, and bear the meaning of the above-mentioned prepositions—upon, under, before, etc. Ex.: Ἐκάθητο πλησίον εἰς τοῦτον τὸν ἄνδρι, he sat near this man. Before the mono-syllable pronouns, the demonstrative pronouns, and a few other cases, they can however be followed by the Genitive, without any intermediate preposition. Ex. ἐκάθητο πλησίον μου, he sat near me; μαζύ μου, with me; πρὶν τοῦ χειμῶνος, before the winter.

§ 80. Prepositions which govern the Dative: ἐν, σύν.

ἐν, in: as, ἐν αὐτῇ τῇ χώρᾳ, in this country. Replaced in common language by εἰς with Accusative.

σύν, with (lit.): (generally replaced by μετά or μέ), as, ἀνεχώρησε σὺν τῇ οἰκογένεᾳ τοῦ, he went away with his family; σὺν Θεῷ, by the help of God.

§ 81. Prepositions which govern the Accusative : *εἰς*, *ἀνά*, *μέ*.

I. *εἰς* :

to, towards, in, into, at : as, *θὰ ὑπάγω εἰς τὴν Πόλιν*, I shall go to Constantinople (Stamboul) : *θὰ ἴμαι εἰς τὴν οἰκίαν ἐντὸς ἑνὸς τετάρτου*, I shall be at home in a quarter of an hour.

Used in an elliptical construction with the Genitive : as, *θὰ συναπαντηθῶμεν εἰς τοῦ ὑπουργοῦ*, for, *θὰ συναπαντηθῶμεν εἰς τὴν οἰκίαν τοῦ ὑπουργοῦ*, we shall meet at the minister's.

2. *ἀνά* :

(a) up, upstream : as, *πλέω ἀνὰ (τὸν) ποταμόν*, I sail up the river.

(b) by (signifying divisions) : as, *ῳδενσαν ἀνὰ τέσσαρας*, they marched by fours.

3. *μέ*, the common form of *μετά*, is always followed by the Accusative—with, together with : as, *μὲ τὴν θυγατέρα τού*, with his daughter ; *ἐκτύπησε τὸ ἀλογον μὲ τὴν ράβδον τού*, he struck the horse with his stick.

§ 82. Prepositions which govern the Genitive and Accusative : *μετά*, *περί*, *διά*, *ὑπό*, *κατά*, *ὑπέρ*.

I. *μετά* :

(a) *With Genitive*—with, together with : as, *μετὰ τῶν ἀδελφῶν τού*, (or, *μαζὶ μὲ τοὺς ἀδελφούς τού*), with his brothers.

(b) *With Accusative*—after (of time) : as, *μετὰ ταῦτα*, after this ; *μετὰ τρεῖς μῆνας*, after three months.

2. *περί* (does not drop the eota before a vowel) :

(a) *With Genitive*—about, regarding : as, *όμιλοῦμεν περὶ τοῦ βασιλέως*, we are talking about the king.

(b) *With Accusative*—round, about (of time and place) : as, *ἰπήγον ἔφιππος περὶ τὴν Ἀκρόπολιν*, I rode round the Acropolis.

3. *διά* (vulgar form *γά*) :

(a) *With Genitive*—through, by means of : as, *βλέπομεν διὰ τῶν ὁφθαλμῶν*, we see with our eyes.

(b) Of place, motion: as, διὰ τῆς πόλεως, through the city; διὰ θαλάσσης, by sea; διὰ τῆς Μασσαλίας, viâ Marseilles.

(c) *With Accusative*—on account of, for the sake of: as, σᾶς ἀγαπῶ διὰ τὴν μητέρα σας (or χάριν τῆς μητρὸς σας), I love you for your mother's sake; ἐρωτῶ διά τινα, I ask for some one; τὸν ἐπαιρῶ διὰ τὴν διαγωγήν του, I praise him for his conduct; διὰ τί; Why? On what account?

(d) In the direction, for: as, θὰ ἀναχωρήσω αὔριον διὰ τὴν Γαλλίαν, I shall start to-morrow for France.

(e) Followed by νά and the Subjunctive—for the purpose of, in order to: as, φέρετέ μοι νερὸν ζεστὸν διὰ νὰ ξυρισθῶ, bring me hot water that I may shave.

4. ὅπο :

(a) *With Genitive*—by (agent): as, τὸ βιβλίον εἶναι γεγραμμένον ἐπὶ τοῦ καθηγητοῦ, the book is written by the professor.

(b) *With Accusative*—under (of place): as, τὸ θέατρον τοῦ Διονύσου (Βάκχοι) εἶναι ἐπὶ τὴν Ἀκρόπολιν, or, ἐπὶ κάτω ἀπὸ τὴν Ἀκρόπολιν, the theatre of Dionysus (Bacchus) is under the Acropolis.

(c) Under (of rule or sovereignty): as, αἱ Ἰνδίαι εἶναι ἐπὶ τὴν Βασίλισσαν τῆς Ἀγγλίας, India is under the Queen of England.

(d) Upon, on (of conditions): ἐπὶ τοῖς ὥραις τούτοις, on these conditions.

5. κατά :

(a) *With Genitive*—against: as, ὁ ἀρχηγὸς τῆς ἀντιπολιτεύσεως ἔκαψε λόγον κατὰ τοῦ ὑπουργείου, the leader of the opposition made a speech against the ministry.

(b) Down to, down on: as, ἐπεσε κατὰ γῆς, he fell to the ground.

(c) *With Accusative*—according to: as, εἶναι ἀμυντοίργημα κατὰ τὴν γνώμην μου, or, κατ' ἐμέ, it is a masterpiece to my mind; κατὰ τὰς περιστάσεις, according to circumstances.

(d) *With Accusative*—at (in point of time): as, ἐγεννήθη κατ' ἑκεῖνον τὸν χρόνον, he was born at that time.

6. ὑπέρ:

(a) *With Genitive*—for, in favour of (opposed to *κατά*): as, ἔκαμε λόγον ὑπὲρ τῆς Ἀγγλίας, he spoke in favour of England; ὑπὲρ πατρίδος, for his country.

(b) *With Accusative*—over (motion): ἐχώρησεν ὑπὲρ τὰ ἐσκαμμένα, he exceeded the bounds of decency¹.

(c) Over, more than: as, μὴ διαμείνητε ὑπὲρ τὰς τρεῖς ώρας, do not stay more than three hours.

§ 83. Prepositions, which govern the Genitive, Dative, and Accusative: *παρά*, *ἐπί*, *πρός*.

I. παρά:

(a) *With Genitive*—from, by (agent): as, ἐλαβον δῶρον παρ' αὐτοῦ or ἀπ' αὐτού, I received a present from him; ἐγράφη παρ' αὐτοῦ, it was written by him.

(b) *With Dative*—by, with, and at the house of: as, ἡ ἀρετὴ καθιστᾶ ἡμᾶς ἀγαπητοὺς παρὰ θεῷ καὶ ἀνθρώποις, virtue renders us beloved both by God and by men.

(c) *With Accusative*—near: as, παρὰ τὴν θάλασσαν, near the sea.

(d) *With Accusative*—against, in contravention of: as, ἐπραξε παρὰ τὴν συνθήκην, he acted in contravention of the treaty.

(e) *With Accusative*—less, minus: as, εἰς τὰς ὁκτὼ παρὰ δέκα λεπτά, at ten minutes to eight.

¹ This expression is interesting. In Anc. Greek ὑπὲρ τὰ ἐσκαμμένα ἄλλεσθαι, meant to overleap the mark (Plato, Cratylus), τὰ ἐσκαμμένα is generally interpreted ‘a trench as the limit of the leap of the πένταθλοι,’ but the Modern Greek phrase would rather suggest that the meaning was the same as τὸ σκάμμα,—a place dug out and made soft for the leapers to alight on.

2. ἐπί:

(a) *With Genitive*—upon, (rest) : as, ἡ ἐφημερὶς κεῖται ἐπὶ τῆς τραπέζης, the newspaper lies upon the table.

(b) In the time of, under (of government, or king) : as, ἡ μεγάλη πανώλης τοῦ Δονδίου συνέβη ἐπὶ Καρόλου Β', the great plague of London occurred in the time of Charles II.

(c) *With Dative*—on account of, for, on : as, λυποῦμαι ἐπὶ τῇ ἀσθενείᾳ σας, I grieve on account of your illness ; ἐπὶ τούτῳ, whereupon, upon this.

(d) *With Accusative*—on, upon, down on (implying motion) : as, ἔρριψε τὸ παιδί ἐπὶ τὸ ἔδαφος, he dashed the child on the ground.

(e) During : as, ἐπὶ σαράντα ἡμέρας δὲν ἔφαγε κρέας, during forty days he did not eat meat.

3. πρός:

(a) *With Genitive*—(elliptical construction) for the sake of, by : as, πρὸς Θεοῦ, for God's sake.

(b) *With Dative*—in addition to : as, πρὸς τοῖς ἄλλοις μᾶς εἰπε, in addition to other things, he told us.

(c) *With Accusative*—to, or towards : as, ἀπετάθη πρὸς ἐμέ, he addressed himself to me ; ὀιηθένθη πρὸς τὴν Βουλήν, he went towards the Chamber

§ 84. REMARKS ON THE PREPOSITIONS.

1. Prepositions (except *ἐν*, *ἐις*, *ἐκ*) are oxytone before their case : after their case many are paroxytone, but in Modern Greek they are seldom found in this position.

2. All Prepositions may be compounded with Verbs.

3. When followed or compounded with a word beginning with a vowel, prepositions drop their final vowel. *Πρό* and *περὶ* are exceptions to this rule. If the word has a rough breathing, *τ* and *π* final are changed to *θ* and *φ*.

4. In composition :—*ἐν* and *σύν* change their final *ν* to *μ* before *β*, *π*, *φ*, *ψ*, to *γ* before *κ*, *χ*, *ξ*, and before *λ*, *μ*, *ρ*, *σ* to these letters. N.B. When *σύν* precedes *ζ*, or *σ* followed by another consonant, the final *ν* is dropped : but with *ἐν* the final *ν* is retained. Ex. *ἡ συζήτησις*, the debate ; *ἐνσπείρω*, to instil.

Exercise.

I lean against the wall.	<i>Στηρίζομαι εἰς τὸν τοῖχον.</i>
Close to the sea.	<i>Κοντὰ (πλησίον, σιμά) εἰς τὴν θάλασσαν.</i>
From what illness did he die ? From fever.	<i>'Απὸ ποίαν ἀσθένειαν ἀπέθανε ; 'Εκ πυρετοῦ.</i>
I know him by his voice.	<i>Τὸν γνωρίζω ἀπὸ τὴν φωνὴν (ἐκ τῆς φωνῆς).</i>
On November 12.	<i>Τὴν δωδεκάτην τοῦ Νοεμβρίου.</i>
I do not care about that.	<i>Δέν μὲ μέλει δι' αὐτό.</i>
They borrowed money at 30 per cent. on their monthly wages.	<i>'Εδανείσθησαν χρήματα πρὸς τριάκοντα τοῖς ἑκατὸν προεξοφλήσαντες τὸν μηνιαῖον μισθόν των.</i>
I rely upon you and your promise.	<i>'Βασίζομαι εἰς ἐσὲ καὶ εἰς τὴν ὑπόσχεσίν σου.</i>
After the rain, the sun appears.	<i>"Υστερα ἀπὸ τὴν βροχὴν φαίνεται ὁ ἥλιος.</i>
For three weeks, two months.	<i>Διὰ τρεῖς ἑβδομάδας, δύω μῆνας.</i>
In Ancient Greek and Modern Greek.	<i>'Αρχαῖα Ἑλληνικὰ καὶ Νέα Ἑλληνικὰ καὶ νεοελληνικά (vernacular, 'Ρωμαϊκα).</i>
A quarter to eight.	<i>'Οκτὼ παρὰ τέταρτον.</i>
I come from England.	<i>"Ερχομαι ἀπὸ τὴν Ἀγγλίαν (ἐκ τῆς Ἀγγλίας).</i>
Outside the town.	<i>"Εξω ἀπὸ τὴν πόλιν ορ ἐκτὸς τῆς πόλεως.</i>
Nobody except you.	<i>Κανένας ἐκτὸς σοῦ.</i>

Yesterday I was at your brother's.

I have not my watch with me.

He took him by the hair.

Death for the fatherland.

For the present for the future however.

His love towards me.

About 9 o'clock.

Inside the town.

On the table.

I wonder at that.

The money changers asked a drachme too much for every gold piece.

Every two days.

Before the door.

Five minutes to twelve.

At that time.

They sell the oke (about 3 lbs.) at 10 drachmæ.

'Χθὲς ἡμον *εἰς τοῦ ἀδελφοῦ σου*,
(high style) *παρὰ τῷ ἀδελφῷ*
σου.

Δέν *ἔχω τὸ ὁρολόγιόν μου μαξί*
μου.

Τὸν *ἔπιασεν ἀπὸ τὰ μαλλιά*.

'Ο *ὑπὲρ πατρίδος θάνατος*.

Κατὰ τὸ *παρὸν . . . , τοῦ λοιποῦ ορ*
ἀπὸ τοῦδε καὶ εἰς τὸ ἔξης.

'Η *πρὸς ἐμὲ ἀγάπη του*.

Περὶ τὰς *ἐννέα*.

'Εντὸς τῆς *πόλεως (μέσα εἰς τὴν*
πόλιν).

'Επάνω *εἰς τὸ τραπέζι (ἐπὶ τῆς*
τραπέζης).

'Απορῶ δὲ αὐτό.

Μίαν δραχμὴν *περιπλέον ἔζητουν*
οἱ ἀργυραμοιβοὶ διὰ κάθε χρυ-
σοῦν νόμισμα.

Κάθε δύω ήμέρας.

Πρὸ τῆς θύρας, *ἐμπρὸς εἰς τὴν*
θύραν.

Δώδεκα παρὰ πέντε (*λεπτά*).

Εἰς ορ κατὰ τὸν καιρὸν ἐκεῖνον.

Τὸ πωλοῦν ορ πωλεῖται πρὸς δέκα
δραχμὰς τὴν ὁκάν.

Vocabulary.

to run, *τρέχω*.

the wisdom, *ἡ σοφία*.

the integrity, *ἡ τιμότης*.

upright, honest, *τίμιος*.

the prison, *ἡ φυλακή*.

the East, *ἡ Ἀνατολή*.

marble, *τὸ μάρμαρον*.

the shop, *τὸ μαγαζεῖον, τὸ ἐρ-*
γαστήριον.

the cage, *ὁ κλωβὸς (τὸ κλωβίον)*.

to draw caricatures, κάμνω	the sponge, ὁ σπόγγος.
γελαιογραφίας.	be quick, γρήγορα.
mind your own business, κύτ-	the corner, ἡ γωνία.
ταξε τὴν δουλειάν σου.	the chain, ἡ ἄλυσις.
the police, ἡ ἀστυνομία.	my wife, ἡ σύζυγός μου.
to wipe out, ἔξαλειφώ.	

Exercise.

He ran up the hill. Why are you always speaking against me and in favour of my rival? Because in my opinion (according to me) he is far above you in wisdom and integrity. What do you know about wisdom? In two years' time, you shall be in prison with your wise and upright friend. Go through the town, and look towards the East; on the hill you will see a house with marble walls. In the shop was a man in a cage, and beside it two black slaves. It is against the law to draw caricatures on the wall. Mind your own business; the house was built by me, and I shall put anything I like upon the walls or inside it, on the top or underneath it. The police are coming. Quick! give me something to wipe it out. Come and stand in front of it to hide it from the eye of the law. Throw me a sponge out of the window. For goodness' sake, be quick, or they will be round the corner. I shall be bound with chains and torn from my wife and family.

§ 85. ADVERBS.

i. *Adverbs of Manner and of Kind.*

Those Adverbs of Manner and of Kind which are formed from Adjectives have already been mentioned in § 40. Of the rest the following are the most important.

ἀλλέως, otherwise.

ἴστα, straight; Ex. Go straight up, Πάγανε ἴστα ἐπάνω.

ἴστα, ἴστα, or ἵστα, ἵστα, exactly.

ἔτσι, thus (*οὕτως*).

ἔτσι κ' ᔾτσι, pretty well, so so. Ex. How are you? Πῶς εἰσθε; Pretty well, ᔾτσι κ' ᔾτσι.

πῶς, how.

καθώς, ως, ὅπως, thus, as.

§ 86. *Adverbs of Time.*

χθές, yesterday.

σήμερον, to-day.

αὔριον, to-morrow.

προχθές, the day before yesterday (used for any recent day).

μεθαύριον, the day after to-morrow (used for any intermediate future day).

ἀπόψε, this evening.

ἔφετος, this year.

πέρυσι, last year.

τοῦ χρόνου, next year.

ποτέ, never. Ex. ποτέ μου, never in my life.

πότε; when?

πάντοτε, always.

τότε, then.

τώρα, or τόρα, now.

εἰς τὸ ἐξῆς, for the future.

εὐθύς, immediately.

ἀμέσως, immediately, at once.

ἀκόμη, yet.

ὅλοένα, ὅλονέν, continually, incessantly.

§ 87. *Adverbs of Place.*

ὅπου, ποῦ, where.
παντοῦ, everywhere.
ἐδῶ, ἐντεῦθεν, here, hence.
ἐκεῖ, ἐκεῖθεν, there, thence.
ἄνω, ἐπάνω, up, above.
κάτω, διά, down, under, below.
μεταξύ, between, among.
μακράν, far.
ἐμπρός, forward, before.
διπίσω, behind.
ἐντός, μέσα, inside, within.
ἔκτός, besides, outside, without.
πλησίον, near.

Adverbs of place have the following terminations :—

- (a) *θι*, rest in a place, *αὐτόθι*, there.
- (b) *θεν*, motion from, ³*Ηλθον ἐκεῖθεν*, I came thence.
- (c) *σε*, and *δε*, motion towards, ‘*Υπῆγα ἐκεῖσε, ἔσπευσα οἴκαιδε*, I went thither, I hurried towards home.

§ 88. *Miscellaneous Adverbs.*

ναι, yes.
μάλιστα, certainly.
οχι, no ; *οχι δά*, no indeed.
δέν, not (with Indicative).
μή, not (with other moods and the Verb Infinitive).
πολύ, παρὰ πολύ, much, too much.
σχεδόν, nearly.
ἴσως, perhaps.
καν, for *καὶ ἄν*, at least, even.

πλέον, more. Ex. *Δὲν ἡμπορῶ πλέον νὰ προχωρήσω*, I can go on no more.

πάλιν, again.

λίαν, very.

Ex. *Υπήγετε*; have you been? *Ναι*, yes. *Δύνασθε νὰ τὸ κάμητε*; can you do it? *Μάλιστα*, certainly. *Τὸ ἐκάμετε*; did you do it? *Όχι*, no. *Δὲν τὸ ἔκαμα*, I did not do it. *Μὴ τὸ κάμης*, do not do it. *Πάρα πολὺ ἀκριβά*, too dear. *Ίσως θὰ ἔλθῃ*, perhaps he will come. *Εἶναι λίαν ἀπλοῦς*, he is very simple. *Οὐδὲ κὰν ἐφάνη*, he did not even appear.

§ 89. CONJUNCTIONS.

καὶ, and.

ἄν καὶ, though, although.

οὔτε—οὔτε, neither—nor.

οὐδέ, neither, nor (emphatic).

μήτε—μήτε, neither—nor.

μὲν—δέ, indeed—but.

ό μέν—ό δέ, the one—the other.

ἀλλά, but.

ομως, however; *οὐχ ἡττον ὅμως*, nevertheless.

ἐαν, *ἄν*, if. *Ἐάν* and *ὅταν* with both Indicative and Subjunctive in Modern Greek.

ἢ—ἢ, either—or.

εἴτε—εἴτε, either—or.

ὅταν, when.

ὅτε, when (with the Indicative).

ἕως, until.

πρίν, before (always followed by the Subjunctive).

ἀφ' οὗ, *ἀφοῦ*, since.

ἐν ω̄, *ἐνώ̄*, whilst.

ἄμα, as soon as.

διότι, because.

ωστε, so that.

ἴνα, that.

νά, that (followed by Subjunctive).

Ex. *θέλω νὰ λύω* (Anc. *θέλω λύειν*), I wish to loose.

With the Imperfect it expresses a desire. Ex. *Νὰ ἔκαμψεν αὐτό*, Oh, that he would do that.

ὅτι, that.

ἵπως, in order that.

μή, lest, that not.

The particles *γάρ* and *οὖν* are now never used in conversation.

§ 90. INTERJECTIONS.

τί κρίμα, what a pity.

μὰ τὸν Δία, by Jupiter.

καῦμένε, poor fellow.

ἀνόητε, you fool.

λαμπρά, splendid.

εὖγε, well done.

μπράβο, bravo.

Ζήτω, hurrah.

Ζήτωσαν οἱ Βασιλεῖς, long live the King and Queen.

τί ωραῖα ποῦ εἶναι, how beautiful it is.

§ 91. REMARKS ON THE PECULIARITIES OF MODERN GREEK SYNTAX.

The cultivated language for the most part preserves the grammatical forms of the classical period. The relation of Modern to Classical Greek is most ably treated of in Appendix II. Only the more ordinary cases, where the Modern form differs from the Ancient, will be noted below.

§ 92. THE ARTICLE.

1. There is no indefinite Article. In conversation its place is sometimes filled by *εἰς*, *μία*, *ἕν*, or by the indefinite Pronoun, *τις*. ‘Some’ (partitive) is not translated: as, give me some bread, *δός μοι ψωμί*, or *δός μοι ὀλίγον ψωμί*. I have no bread, *δὲν ἔχω ψωμί*.

2. If the Adjective precedes the Substantive, the definite article is placed before the two; if the Adjective follows the Substantive, the definite article is repeated before each: as, *ἡ ώραιά γυνή* or *ἡ γυνὴ ἡ ώραιά* (emphatic), the beautiful woman.

3. If a demonstrative Pronoun (*αὐτός*, *ἐκεῖνος*) precedes the Substantive, the definite Article stands between the two: as, *ἐκεῖνος ὁ ἄνθρωπος*, that man. “*Ολος* and *πᾶς* when used in the sense of ‘all’ follow the same rule.

4. Names of Persons, Cities, Countries, are generally preceded by the definite Article: as, *ὁ Κύριος Οὐάδιγκτων*, Monsieur Waddington; *ἡ Κύπρος*, Cyprus; *τὸ Λονδῶνον*, London; *ὁ συνταγματάρχης Οὐάйт*, Colonel White.

5. In writing, all the words which depend upon a substantive can be inserted between it and the Article: as, *ἐπεὶ ἡς ὁ λόγος ἐπιτροπή*, the commission in question.

In the same manner dependent words can be inserted between a substantive and a participle: as, *γυναῖκα (γυνῆ)* *ἐν τῇ χηρείᾳ διατελοῦσα*, a woman continuing in widowhood.

6. The Article is often used in the place of *αὐτός*, *αὐτή*, *αὐτό*, he, she, it: as, *τὸ φόρεμά του*, his coat; *τοῦ εἶπα*, I told him. In these cases the Article is properly a curtailed form of *αὐτός*, but no sign is used to denote this.

§ 93. THE CASES.

1. In Modern Greek the Prepositions are often used to express the force of the Genitive or Dative. The Genitive

is replaced by *ἀπό* or *με* with the Accusative, and the Dative by *εἰς* with the Accusative: as, *εἰπέ το εἰς τὸν ἵπηρέτην*, tell it to the servant.

2. The Accusative¹ sometimes stands in the place of the Dative: as, *μὲ εἰπε*, he told me, for *μοὶ εἰπε*. The Genitive *μοῦ* is also employed in the vernacular; as, *μοῦ εἰπε*.

3. The Nominative is sometimes employed, where we use the Genitive: as, *ἓνα βουκάλι κρασί*, a bottle of wine; *ἓνα γευγάρι γάντια*, a pair of gloves.

4. The Genitive Absolute is used in writing but not in conversation.

§ 94. THE ADJECTIVE.

1. The Adjective stands before the Substantive, with which it agrees, except when the two together form the Predicate. Even then, the Adjective usually stands first, as, *ὁ καλὸς ἄνθρωπος*, the good man; *ὁ ἵπηρέτης εἶναι καλὸς ἄνθρωπος*, or *ἄνθρωπος καλός*.

2. If an Adjective stands without a Substantive, *ἄνθρωπος*, a man, is understood if it is Masculine; *πρᾶγμα*, a thing, if it is Neuter. Ex. *οἱ πλούσιοι*, the rich men; *εἶναι δύσκολον*, it is a difficult thing.

3. In the written language the Comparative is followed by the Genitive or by *παρά*; as, *εἰμαι καλλίτερος ἐκείνου*, I am better than that man. In the spoken language the Comparative is generally followed by *ἀπό*, with the Accusative, as, *ὁ φίλος σας εἶναι ύψηλότερος ἀπ' ἐκείνου*, your friend is taller than that man.

4. The Comparative is joined to Verbs by the words, *παρ*²

¹ A very common phrase is, *Νὰ σᾶς εἰπῶ*, Let me tell you. The traveller will hear this, whenever a Greek is going to begin a story or wishes to attract his hearer's attention. (It is pronounced 'Nasspō' or 'Nashpō,' quickly, as if one word.)

ὅ τι, παρ' ὅσον, ἀφ' ὅ τι, ἀφ' ὅσον, as, εἴναι καλλίτερος ἄνθρωπος παρ' ὅ τι στοχάξεσθε, he is a better man than you imagine.

§ 95. THE NUMERALS

1. When Numerals (up to 12) are employed in the Feminine, ὥρα, hour, o'clock, is understood, as, εἰς τὴν μίαν (ὥραν), at one o'clock; εἰς τὰς ὀκτώ (ὥρας), at eight o'clock.

2. To denote a date they are put in the Neuter Plural (ἕτη, years, understood), as εἰς τὰ χιλια ὀκτακόσια πενήντα ἑπτά (ἕτη), in 1857; or, in more elevated language, κατὰ τὸ χιλιοστὸν ὀκτακοσιοστὸν πεντηκοστὸν ἔβδομον ἔτος.

3. χιλιάς, a thousand, is properly a Substantive, and governs the Genitive, as, τρεῖς χιλιάδες ἄνθρωπων, but it is frequently used as a Numeral Adjective, as, τρεῖς χιλιάδες ἄνθρωποι, three thousand men.

§ 96. THE PRONOUNS.

1. The Personal Pronouns are only used before the Verb, when special emphasis has to be laid on the person, as, ἐγὼ τὸ ἔκαμα ὅχι ἐκεῖνος, I did it, not that man.

2. The monosyllabic Personal Pronouns (*μοῦ*, *μέ*, etc.) are placed before the Verb, unless it is in the Imperative, as, σὲ εἶδε, he saw you; but ἀφησέ *με*, let me alone.

3. If two such Pronouns are employed in the same sentence, one in the Accusative and the other in the Genitive or Dative, the one in the Accusative is placed last, as, δός *μοί* το, give it me.

4. In the Compound Tenses these Pronouns are placed before ἔχω, but between θέλω and the Verb, as, τὸν ἔχω εἴπει, I have told him; θέλω τὸν εἴπει, I will tell him. They are also placed between the Particles, θά, ἄν, μή, δέν, ἂς, νά, and the Verb, as, θὰ τὸ κάμω, I will do it; ἂς τὸ λάβῃ, let him take it.

5. The Possessive Pronouns can either follow the Substantive they depend on, or stand between the Adjective and the Substantive, as, ὁ μαῦρος σκύλος μου, or, ὁ μαῦρός μου σκύλος, my black dog.

6. The Relative Pronoun agrees in Gender, Number, and Person with its antecedent, but in Case it belongs to its own clause, as, ὁ ἄνθρωπος, τὸν ὅποιον ἐδίωξαν, the man whom they sent away; ἔγώ, ὅστις ἔκαμε τοῦτο, I, who did this.

7. What! How! are expressed by *τί* (indecl.), as, *τί ώραιά θέα!* What a beautiful view! *τί λαμπρόν!* How splendid!

8. Some one (indef.) can be rendered by *τις* (indef.), as, *μοὶ εἶπε τις*, some one told me, I was told. The more usual rendering is by the third person singular passive, as, *λέγεται*, it is said, or, the third person plural active, as, *λέγονται*, they say.

9. As in French, the Negative Pronouns, *κανεῖς* (contraction of *καὶ-ἄν-εῖς*), nobody, somebody, *ποτέ*, never, *τίποτε*, nothing, require a second negation with the Verb, as, *δὲν ἔκαμε τίποτε*, I did nothing; *κανεῖς δὲν δύναται*, no one can.

10. 'None,' 'no,' have not an exact equivalent in Greek. The sentence must be turned; as, I have no money, *δὲν ἔχω χρήματα*.

11. It is worthy of notice that in the Modern Forms *ἔμένα* for *ἔμέ* and *ἔσένα* for *σέ* the original *v* of the Accusative is preserved. This *v* may represent the Sanscrit *m*, as, *mām*, *tvām*; but it is more probably a false analogy from *οὐδένα*.

§ 97. THE VERB.

1. In Modern Greek there is no Middle Voice, but the Passive has in some cases a Reflexive and in others a Reciprocal force, as (1) *τίπτομαι*, I wash myself; (2) *ἀγαπώμεθα*, we love one another.

2. Neuter Verbs are both Active and Passive in form, but

cannot govern an object in the Accusative, *ἐρχομαι*, I come; *πηγαινω*, I go.

3. The Ancient Infinitive is rendered by *vá* and the Subjunctive, or by *στι* and the Indicative. Thus *θέλω ἐλθεῖν* is rendered *θέλω νὰ ἐλθω*; *πιστεύω ἀκούειν* is rendered *πιστεύω στι* *ἀκούω*.

Only monosyllables can stand between *vá*, *θά*, *ᾶς*, *δέν*, *μή*, and the Verb.

4. The Participles are much less frequently used. The language is more analytic. Thus *ἐρχόμενος εἰδον* is rendered *ὅταν ἡρχόμην εἴδον*; but in some phrases the relative Pronoun and the Indicative in English is rendered by the Participle in Greek. The man who bears this letter, *ὁ φέρων τὴν ἐπιστολὴν ταύτην*.

5. The distinction between the Tenses formed from the Present Stem (viz. the Imperfect, First Future, and First Conditional) and those formed from the Aorist Stem (viz. the Aorist, Second Future, and Second Conditional) must be carefully observed. The former have reference to repeated or continued action, the latter to an action to be performed once.

Ex. *θὰ πηγαινω* (First Future) *εἰς τὴν Ἀκρόπολιν καθ' ἑκάστην*, I shall go to the Acropolis every day; *θὰ ὑπάγω* (Second Future) *σήμερον εἰς τὴν τράπεζαν*, I shall go to the Bank to-day (once); *ἔγραφον* (Imp.) *ὅταν εἰσῆλθε*, I was writing when he came in; *ἠγέρθη* (Aor.) *ὅταν εἰσῆλθε*, I rose when he came in.

6. The Perfect is very seldom employed. The Aorist and Imperfect denote all stages of past time, thus, I have been four times, and, I went four times, are both translated by the Aorist, *ὑπῆγα τετράκις*.

7. The negative *δέν* is only used with the Indicative; *μή* with the other Moods and with the Participles.

EXERCISES ON THE FOREGOING RULES OF SYNTAX.

I.

TO ΑΡΘΡΟΝ.

Θείλω ὀλίγο ψάρι, δὲν δύναται τις νὰ φάγη μερίδα ὡς αὐτήν. Δὲν δύναμαι νὰ σοῦ δώσω συμβούλην τινα. Τίνος εἶναι τὸ ὠραῖον ἐκεῖνο μαῦρον ἄλογον, τὸ ὅποιον βλέπει τις καθ' ἔκαστην (ἡμέραν) εἰς τὸν δρόμον τῶν Πατησίων; Τὸ ψαρὸν¹ ἄλογον ἀνήκει εἰς ἕνα ἀξιωματικὸν τοῦ πυροβολικοῦ,² ἀλλὰ δὲν εἶδον τὸ μαῦρον. Διατὶ δὲν ἀγοράζετε τὴν οἰκίαν ἐκείνην; 'Ο φίλος ἐδῶ θὰ τὴν ἡγόραζεν ἐὰν εἴχε τὰ χρήματά σας. 'Ο κ. Κουμουνδούρος εἶναι πρωθυπουργός, καὶ ὁ κ. Δηλιγιάννης ὑπουργὸς τῶν ἐξωτερικῶν³ (1879). 'Ο θύρυβος τῆς θαλάσσης. 'Ο ἄνθρωπος δ ὅποιος μένει εἰς τὴν οἰκίαν εἶναι συνήθως εὐτυχής. 'Η ἐνέργεια τῆς Τουρκίας καὶ ἡ τῶν Δυνάμεων ἔσχον ἐπιφρόην ἐπὶ τούτου. 'Ο σύζυγός της φέρεται πολὺ ἄσχημα⁴ πρὸς τὰ τέκνα του.

II.

ΠΑΡΑΤΗΡΗΣΕΙΣ ΕΠΙ ΤΩΝ ΙΙΤΩΣΕΩΝ.

'Η λέμβος⁵ ἥτο γεμάτη (πλήρης) νεροῦ, ὥστε ἔδωκα μίαν πατσα-
ύρα⁶ (ἐν μάκτρον) εἰς τὸν ὑπηρέτην καὶ τοῦ εἰπον νὰ τὴν σπογγίσῃ.
Τὰ μᾶλλινα φορέματα εἶναι τὰ δροσερώτερα⁷ κατὰ τὸ θέρος. Τοῦ
ώμιλησα, ἀλλὰ δὲν ἡθέλησε ν⁷ ἀποκριθῆ εἰς ἐμέ. 'Υπηρέτησε τρία
ἔτη εἰς τὸν στρατὸν καὶ τότε μετετέθη⁸ εἰς τὴν ἐφεδρείαν. Πλήρωσε
τὸν ἀμαξᾶν δύο φράγκα καὶ μισὸ τὴν ὥραν. 'Ο διερμηνεὺς⁹ ζητεῖ ἔξ
φράγκα τὴν ἡμέραν. Ποίας ἡλικίας εἶναι ὁ Διάδοχος; Εἶναι ἔνδεκα
ἔτῶν. "Εχετε ἔνα ζευγάρι ὑποδήματα¹⁰ νὰ μὲ δανείσητε;

¹ Grey. ² Artillery officer. ³ Minister of Foreign Affairs. ⁴ Behaves very badly. ⁵ The boat. ⁶ A mop (Turkish). ⁷ Coolest. ⁸ Was transferred. ⁹ The interpreter, cicerone. ¹⁰ A pair of boots.

III.

ΕΠΙΘΕΤΑ.

Ο ο μεγάλος μαῦρος σκύλος εἶναι καλὸς φίλαξ. Οἱ ἀρχαῖοι κρίνονται¹ ὅπό τινων ὅτι ὑπῆρξαν ἡμίθεοι. Οἱ φρόνιμοι ἄνθρωποι κάμνουν μωρίας ἐνίστε. Εἶναι πολὺ μακρύτερα ἀπὸ Βρεντεσίουν εἰς Ἀλεξάνδρειαν ἢ ἀπ' Ἀθηνῶν. Εἶναι καλλίτερον νὰ ὑπάγῃ τις διὰ ἔηρᾶς² ἢ διὰ θαλάσσης. Τὰ ἀτρόπλοια τῆς Γαλλικῆς ἔταιρις³ εἶναι καλλίτερα τῶν ἄλλων ἔταιριῶν. Οἱ δρόμοι τῆς Κωνσταντινουπόλεως εἶναι πολὺ βρωμεροί⁴ (ἀκίθαροι).

IV.

ΑΡΙΘΜΗΤΙΚΑ.

Τί ὥρα εἶναι; Εἶναι τέσσαρες. Ἐκτίπησεν ἐξ καὶ μισή (ἡμίσειαν); Μάλιστα πρὸ ἡμίσειας ὥρας. Κατὰ ποῖον ἔτος ἐγεννήθη ὁ Πίττ; Εἰς τὰ χίλια ἑπτακόσια πενήντα ἐννέα καὶ ἔγεινε πρωθυπουργὸς εἰς τὰ χίλια ἑπτακόσια ὅγδοήκοντα τέσσαρα. Εἴκοσι χιλιάδες στρατοῦ ἥδυναντο νὰ διαβῶσι τὰ σύνορα.

V.

ΑΝΤΩΝΥΜΙΑΙ.

Σᾶς λέγω, Κύριε, ὅτι ἐγὼ πρέπει νὰ λάβω τὰ χρήματα⁵ καὶ ὅχι ἐκεῖνος. "Οχι, ἀφέντη,⁶ ἐγὼ ἔκαμα δὲν τὴν τὴν ἐργασίαν. Αὐτὸς μοὶ εἶπεν ὅτι σὺ τὸ εἶχες δώσει εἰς αὐτόν. Κτύπησέ με ἀν τολμᾶς καὶ θὰ σὲ ἔξαντυπήσω.⁷ Θὰ τὸν ἐμαχαίρωνα,⁸ ἀλλὰ μὲ ἐμαχαίρωσεν αὐτὸς πρῶτος. Τὸ μαῦρον φόρεμά μου εἶναι σκονισμένον.⁹ Τὸ δακτυλίδι, τὸ ὄποιον ἔδωσα εἰς τὴν ἀνελφήν μου ἐκλάπη.¹⁰ 'Εμέ, ὁ ὄποιος ἔκαμα τὸ πᾶν δι' αὐτούς, μεταχειρίζονται τοιουτοτρόπως; Τί ὥραία πρωΐα! Τί καλὸς ἄνθρωπος ποῦ εἶναι! Οιδέποτε ψεύδεται, ἀλλ' αἱ πληροφορίαι¹¹ του εἶναι ἀτελεῖς. Δὲν ἔλαβον ἐπιστολὰς σήμερον.

¹ Are regarded. ² By land (literally, dry). ³ Messageries Maritimes. ⁴ Dirty, foul. ⁵ That I ought to receive the money. ⁶ Master; a corruption of αὐθέντης; adopted by the Turks as a title and re-introduced by them into Greece. ⁷ I will hit you back. ⁸ To stab with a knife. ⁹ Dusty. ¹⁰ Has been stolen. ¹¹ His information is incomplete.

VI.

ΡΗΜΑΤΑ.

Ἐκτυπήθην¹ ἐν ω̄ ἔπαιζα (or παίζων) τὸ cricket. Ἡμποροῦμεν νὰ βοηθῶμεν ἀλλήλους (βοηθώμεθα) ἐὰν σὺ μείνῃς πιστός.² Πηγαίνει νὰ συμβουλευθῇ τὸν ιατρὸν. Ἡκουσα ὅτι δὲν εἶναι καλά, ὡστε ἥλθον νὰ ἐρωτήσω περὶ αὐτοῦ. Θὰ πηγαίνητε³ εἰς τὸ θέατρον τὸν χειμῶνα τοῦτον; Ὁχι πολὺ συχνά. Θὰ ὑπάγω⁴ αὔριον τὸ ἐσπέρας νὰ ἴδω ‘Il Trovatore’ κατ’ ἔξαιρεσιν.⁵ Διαρκούσης τῆς ἐπαναστάσεως⁶ οἱ Ἑλληνες ἐπολέμησαν γενναιώς. Ο ἀνθρωπος, ὁ ὁποῖος ἐληστείθη,⁷ εἶναι ὁ τραπεζίτης μου. Διέρχεται τις τὸν καιρὸν του εὐχαρίστως παίζων πιάνο (κλειδοκύμβαλον). Ἐχω γράψει (ἔγραψα) εἰς τὸν ἐν Λονδίνῳ πράκτορά⁸ μου. Ἐγραφα σήμερον ζητῶν περισσότερα χρήματα. Λέγουσιν ὅτι θὰ συμβῇ πολιτικὴ κρίσις. Διαδίδεται⁹ ὅτι ὁ πρέσβυς ἐν Κωνσταντινούπολει παρηγήθη καὶ ὅτι ἀντικατεστάθη ὑπὸ τοῦ Δ. Κάποιος μοὶ εἶπεν ὅτι ἡσθε εἰς τὸν χορὸν τὴν παρελθοῦσαν νύκτα. Ἀφ’ οὐδὲν ἡγοράσατε τὸ βιβλίον πρέπει νὰ τὸ ἀναγνώσητε.

VII.

ΠΡΟΘΕΣΕΙΣ.

Πήγαινε εἰς τὸ θέατρον ἀντ’ ἐμοῦ. Ὁχι, εὐχαριστῶ, δὲν θὰ ἐξέλθω ἐκ τῆς οἰκίας ἔνεκα τοῦ ψύχους. Ἐστάθη πρὸ τοῦ ἐμπορικοῦ (οἴκου)¹⁰ καὶ ἐτράβηξε τὰ μαλλιά του, ἔπειτα δὲ τρέξας κατὰ τοῦ τοίχου ἐφονεύθη. Διατί ζητεῖς περισσότερα ἀπὸ ἐμένα παρ’ ὅσα ἡθελες ζητήσει¹¹ ἐὰν ἥμην Ἑλλην; Μίαν τιμήν, κύριε, ἔχομεν δι’ ὅλους. Καλά. Νομίζω ὅτι 12 φράγκα τὴν ἡμέραν δι’ ὅλα¹² εἶναι ἀρκετά. Δὲν πληρόνω περισσότερα. Βάλε τὰ πράγματα¹³ μου εἰς τὴν ἄμαξαν.

¹ I was struck. ² Faithful. ³ Note the force of the two tenses.

⁴ As an exception. ⁵ During the R·volution. Genitive Absolute.

⁶ Who was robbed. ⁷ My agent. ⁸ It is reported. ⁹ Shop. ¹⁰ Than you would ask. ¹¹ For all. ¹² Put my things.

§ 98. PROSODY.

1. In speaking, the Greeks emphasize and prolong the accented syllable, to the exclusion of any difference in duration between long and short vowels. The Prosody of Modern Greek is founded upon this practice.

2. Accented syllables are treated as long, with the exception of a few monosyllables, where the accent is not pronounced.

Unaccented syllables are treated as short.

Thus *aὐτός* is considered an iambus (˘-).

θελω is considered a trochée (-˘).

ἄνθρωπος is considered a dactyl (-˘˘).

εὐγενῆς is considered an anapæst (˘˘-).

3. The principal and more simple ancient metres are used by the Greek poets of to-day. Perhaps the most common metre in the longer poems is that called the ‘political,’ of which the following lines will serve as examples,—

Aristophanes, *The Wasps*, 244:

I 2 3 4 5 6 7

(1) ἐπ | αὐτὸν | ὁς κόλ | ὁμέν | οὐς ὥν || ἵνακ ἡσέν | ἀλλά | quantitative.

On p. 189:

I 2 3 4 5 6 7

(2) κι' | ὅτιν ἐ | πρᾶξαλ | ἦ αὐγ ἦ, σὲ | ἐξα | θρονιασ μένη | accentual.

I 2 3 4 5 6 7

(3) A | cāptaīn | bōld ūf | Hāli|fāx whō, lived in | cōuntry|quārtērs.

The metre is trochaic tetrameter catalectic, with *anacrusis*, i. e. with a syllable at the beginning of the verse which is not reckoned in the metre, but serves as a ‘back-stroke’ (*ἀνάκρουσις*), preparatory to getting the metre under weigh. In (1) this syllable is *ἐπ*, in (2) *κι'*, in (3) ‘A.’ A trochée is -˘ :

a trochaic 'metre' = a trochaic dipodia = two trochees (or their substitutes): a trochaic tetrameter ought therefore to contain 8 trochees. The above verses contain only 7: they are therefore called 'catalectic,' 'imperfect': though this term is more commonly applied to a trochaic tetrameter which lacks only one syllable.

As to cæsura, the rule requires that the first pair of dipodiæ should terminate *without* cæsura: thus, e.g., in (1) the rule would have been broken if, instead of *οῦς ὠν||ῆδικ|ῆσεν* we had *οῦς οι||ῶν ἔ|πατσχέν*.

The scheme of the trochaic tetrameter catalectic metre is as follows,—

(Anacrusis)	1	2	3	4	5	6	7	8
≡	-υ -υ -υ -υ -υ -υ -υ -							
	ζ ο ο ο	ζ ο ο ο	ζ ο ο ο	ζ ο ο ο	ζ ο ο ο	ζ ο ο ο	ζ ο ο ο	
	- -	- -	- -	- -	- -	- -	- -	

4. A great part of Modern Greek poetry is in rhyme. If the last syllable is accented, the whole of it must rhyme: if the last syllable is not accented, the rhyme begins only from the accented vowel, without reference to the preceding letters.

Ex. *λαμπρός* rhymes with *ἐμπρός*, but not with *καλός*.

φιλοσοφία rhymes with *καρδία*, without reference to any letter before the *τ*.

PART II.

DIALOGUES AND LETTERS.

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P A R T II.

DIALOGUES.

(1) ORDINARY PHRASES.

Good morning. How do you do? How are you?

Good bye. Au revoir. Good night.

Excuse me. It is mine. Give me that, please.

I cannot understand you. Please repeat. Please speak slowly.

Can you talk English, French, German, or Italian?

Write it down. What do you mean? I do not know.

Very well. Splendid. Thank you.

I am much obliged to you.

You are most kind.

Never mind. I do not care about that.

I am very sorry.

Please tell me your name.

Where do you live?

What o'clock is it?

Καλήν ἡμέραν (pronounced καλ' ἡμέρα). Τί κάμνετε; Πῶς εἶσθε;

Χαίρετε. Καλήν ἀντάμωσιν.

Καλήν νύκτα (pr. καληνύκτα). Συγγράμην. Εἶναι ιδικόν μου. Δόσ (δότε) μοι ἐκεῖνο, παρακαλῶ.

Δὲν δύναμαι νὰ σᾶς ἔννοήσω. Ἐπαναλάβετε παρακαλῶ. Ομιλήσατε ἀργά, παρακαλῶ.

Ομιλεῖτε Ἀγγλικά, Γαλλικά, Γερμανικά ἢ Ἰταλικά;

Γράψατε το. Τί ἔννοεῖτε; Δὲν ἡξεύρω.

Πολὺ καλά. Λαμπρά. Εὐχαριστῶ.

Σᾶς εἶμαι πολὺ ύπόχρεως.

Εἶσθε πολὺ καλός.

Δὲν πειράζει. Δὲν μὲ μέλει δι' αὐτό.

Λυποῦμαι πολύ.

Εἰπέ(τε) μοι τὸ ὄνομά σου παρακαλῶ.

Ποῦ κατοικεῖτε;

Τί ώρα εἶναι;

When do you leave for Constantinople?

Take care. Go faster. Stop, coachman. Turn to the right—left.

Go on. Wait. Return at 11 p.m.

How far is it?

Πότε ἀναχωρεῖτε διὰ τὴν Κωνσταντινούπολιν;

Πρόσεξε. Πήγαινε γρηγορώτερα (όγληγορώτερα). Στάσου ἀμαξᾶ. Στρέψε δεξιά—άριστερά.

Προχώρει, οΓέ εμπρός. Περίμενε. Ἐπίστρεψε εἰς τὰς ἔνδεκα μ. μ. (μετὰ μεσημβρίαν).

Πόσον μακρὰν εἶναι;

(2) TRAVELLING BY STEAMER.

Corfu to the Piræus.

Has the steamer from Trieste arrived?

It will be late to-day, on account of the bad weather.

When does the steamer for Piræus sail?

In two hours.

Is the captain on board? I want to speak to him.

Yes, sir; I will take you to him.

Where is my cabin?

For how many persons, sir?

I am alone.

What luggage will you have in the cabin?

I want all my luggage in.

ΤΑΞΕΙΔΙΟΝ (ΠΕΡΙΗΓΗΣΙΣ) ΔΙ' ΑΤΜΟΠΛΟΙΟΥ.

Ἄπὸ Κερκύρας εἰς Πειραιᾶ.

Ἐφθασε τὸ ἀτμόπλοιον ἐκ Τεργέστης;

Θ' ἀργῆσῃ σήμερον ἔνεκα τῆς κακοκαιρίας.

Πότε ἀναχωρεῖ τὸ ἀτμόπλοιον διὰ τὸν Πειραιᾶ;

Μετὰ δύο ὥρας.

Ο πλοίαρχος εἶναι εἰς τὸ ἀτμόπλοιον; Θέλω νὰ τοῦ ὅμιλήσω.

Μάλιστα, κύριε* θὰ σᾶς ὁδηγήσω πρὸς αὐτόν.

Ποῦ εἶναι ὁ θαλαμίσκος μου;

Διὰ πόσα ἄπομα, κύριε;

Εἶμαι μόνος.

Ποία πράγματα (ποίας ἀποσκευάς) θέλετε νὰ ἔχητε εἰς τὸν θαλαμίσκον σας;

Θέλω όλα τὰ πράγματά μου.

You are not allowed, sir, to have the large box in the cabin.

Well, bring the bag and hat box.

Steward, bring some water and a towel.

At what o'clock is dinner?

There will be no dinner on board to-day, sir.

I must have something. Give me an omelette, some beef, and a bottle of Corinthian wine.

When will you have it, sir?

At once. As soon as we start.

Let me be alone in the cabin if possible.

There is only one sheet on the bed.

That is the custom here, sir. I do not care what the custom is: I insist upon having two.

Give me a glass of water

Wake me to-morrow before we reach Cephalonia.

Wake me to-morrow at six.

Are we in sight of Cephalonia?

Yes, sir; we shall arrive in half-an-hour.

Δὲν ἐπιτρέπεται, κύριε, νὰ ἔχητε τὸ μέγα κιβώτιον εἰς τὸν θαλαμίσκον.

Καλά· φέρε τὸν σάκκον καὶ τὴν καπελιέραν (πιλοθήκην).

Τροφοδότα, φέρε μου ὀλίγον νερὸν καὶ μίαν μπόλιαν.

Πούν ὥραν εἶναι τὸ γεῦμα (τὸ δεῖπνον);

Δὲν θὰ ἔχῃ γεῦμα ἐν τῷ ἀτμοπλοίῳ σήμερον, κύριε.

Πρέπει νὰ φάγω κατὶ τι. Δός μοι (δόσε μου) μίαν ὁμελέτταν, ὀλίγον βαδινὸν καὶ μίαν φιάλην Κορινθιακὸν κρασί.

Πότε τὰ θέλετε, κύριε;

Πάραυτα. Εὐθὺς ἂμα ἀναχωρήσωμεν.

Θέλω νὰ ἡμαι μόνος, εἰς δυνατόν, ἐν τῷ θαλαμίσκῳ.

Υπάρχει ἐν μόνον σινδόνι εἰς τὸ κρεββάτι.

Οὗτω συνειθίζεται ἐνταῦθα, κύριε.

Δέν με μέλει ποία εἶναι ἡ συνήθεια ἐνταῦθα· ἐπιμένω νά μοι δοθῶσι δύο.

Δός μοι ἐν ποτῆρι(ον) νερό(ν).

Ξύπνησέ με αὔριον πρὶν φθάσω μεν εἰς τὴν Κεφαλληνίαν.

Ξύπνησέ με αὔριον εἰς τὰς ἔξ.

Βλέπομεν τὴν Κεφαλληνίαν;

Μᾶλιστα, κύριε· θὰ φθάσωμεν μετὰ ἡμίσειαν ὥραν.

Put some hot water in the basin, and clean my boots.

Bring me some coffee and a biscuit.

Yes, sir; will you have anything else?

I should like an egg, but be quick about it.

What is the name of this town?

Argostoli.

Is it the first time that you visit Greece?

No; I have been in Greece before, but I have never come this way.

The view is very fine.

That mountain is grand.

Where is Ithaca?

There, far away on the left.

What a barren rock it looks.

Is this island Zante?

Yes, 'Zante, Zante, Fior di Levante.' In summer it is like a lovely garden.

When shall we reach Patras?

We shall be there at 7 p.m. and stay till 11 p.m., and reach New Corinth at 6 tomorrow morning.

Βάλε δύιγον ζεστὸν νερὸν εἰς τὴν λεκάνην καὶ καθάρισον (γυάλισε) τὰ ὑποδήματά μου.

Φέρε μου δύιγον καφὲ καὶ ἐν παξιμάδι (δίπυρον).

Μάλιστα, κύριε θέλετε τίποτε ἄλλο;

Θέλω ἐν αὐγόν, ἀλλὰ κάμε δύλήγωρα.

Πῶς ὀνομάζεται ἡ πόλις αὗτη;

'Αργοστόλιον.

Εἶναι ἡ πρώτη φορά, καθ' ἣν ἐπισκέπτεσθε τὴν Ἐλλάδα;

"Οχι" ἥλθον εἰς τὴν Ἐλλάδα ἄλλοτε, ἀλλ' οὐδέποτε ἥλθον διὰ τῆς ὁδοῦ ταύτης.

"Η θέα εἶναι ωραιοτάτη.

Τὸ ὅρος αὐτὸ εἶναι μεγαλοπρεπές.

Ποῦ εἶναι ἡ Ἰθάκη;

'Εκεῖ μακρὰν πρὸς τὰ ἀριστερά.

Τὶ γυμνὸς βράχος φαίνεται.

'Η νῆσος αὗτη εἶναι ἡ Ζάκυνθος;

Μάλιστα·

‘ἡ Ζάκυνθος, ἡ Ζάκυνθος,
τὸ ἄνθος τῆς Ἀνατολῆς . . .’

Κατὰ τὸ καλοκαῖρι ὁμοιάζει μαγευτικὸν κῆπον.

Πότε θὰ φθάσωμεν εἰς τὰς Πάτρας;

Θὰ ἥμεθα ἔκει εἰς τὰς ἑπτὰ μ.μ.,
θὰ μείνωμεν μέχρι τῆς ἑνδεκάτης μ.μ. καὶ θὰ φθάσωμεν εἰς τὴν Νέαν Κόρινθον εἰς τὰς ἑξαῦριον τὸ πρωΐ.

Do you intend to go ashore ?

How much do you charge to take me on shore ?

Two francs.

That is too much ; I will give you one.

Very good, sir ; here is my boat.

Bring that luggage.

Have you put all my things in the boat ?

How many packages are there ? Three, sir.

There ought to be four. Look for the other.

Now are you ready ? Push off.

There is a franc for you.

Have I time to go to the Consulate before the steamer starts ?

Yes, sir. The steamer does not leave for four hours, and the Consul lives close by.

Is this New Corinth ?

Yes. We have to disembark at once, and drive across the Isthmus.

Shall I not have time to ascend Acro-Corinth ?

No ; the steamer sails from Kalamaki as soon as the

Σκοπεύετε νὰ ἐξέλθητε εἰς τὴν ξηράν ;

Πόσα θέλεις νά με βγάλης ἔξω (νά με ἀποβιβάσης) ;

Δύο φράγκα.

Εἶναι παρὰ πολύ· θὰ σου δώσω ἕνα.

Πολὺ καλά, κύριε· ἔδω εἶναι ἡ βάρκα μου (ἡ λέμβος μου).

Φέρε αὐτὰ τὰ πράγματα.

"Εβαλες ὅλα τὰ πράγματά μου εἰς τὴν λέμβον ;

Πόσα δέματα (ἀποσκευαὶ) εἶναι ; Τρία, κύριε.

"Ἐπρεπε νὰ ἦναι τέσσαρα· κύτταξε διὰ τὸ ἄλλο.

Εἶσαι ἔτοιμος τώρα; Ἐμπρός (ἀπώθησον).

'Ιδού ἐν φράγκον.

"Ἐχω καιρὸν νὰ ὑπάγω εἰς τὸ Προξενεῖον πρὶν ἀναχωρήσῃ τὸ ἀτμόπλοιον ;

Μάλιστα, κύριε· τὸ ἀτμόπλοιον δὲν θ' ἀναχωρήσῃ παρὰ μετὰ τέσσαρας ὥρας, καὶ ὁ πρόξενος κατοικεῖ πλησίον.

Αὕτη εἶναι ἡ Νέα Κόρυνθος;

Μάλιστα· εὐθὺς πρέπει ν' ἀποβιβασθῶμεν καὶ νὰ διελθωμεν ἐφ' ἀμάξης τὸν Ἰσθμόν.

Δὲν θὰ ἔχω καιρὸν ν' ἀναβῶ εἰς τὸν Ἀκροκόρυνθον ;

"Οχι· τὸ ἀτμόπλοιον ἀναχωρεῖ ἐκ τοῦ Καλαμακίου εὐθὺς ἄμα

passengers have crossed the Isthmus.

What carriages are there ?
The Steamboat Company has carriages, but I recommend you to hire a private one.
Give five or six francs.

Steward, how much do I owe you ?

Ten francs in all, sir.

Here is a 20 franc piece.
Give me back ten.

I have only paper and copper, sir. Here is half a ten franc note and eight francs of copper.

You are giving me too much.
No, sir ; paper and copper are depreciated (1879).

Please put this copper in paper.

Can you take me to Kalamaki, coachman ?

I am engaged, sir.

Send another carriage for me.
Put my luggage on the carriage. Quickly.

Drive on. Stop ! Go faster.
Do not beat your horses like that.

Is that the steamer for Piræus ?
I will go on board at once.

οἱ ἐπιβάται διαβῶσι τὸν Ἰσθμόν.

Τί εἴδους ἄμαξαι ὑπάρχουσιν ;
Ἡ ἀτμοπλοϊκὴ ἔταιρία ἔχει ἄμάξας,
ἀλλὰ σᾶς συνιστῶ νὰ μισθώσητε
μίαν ιδιωτικήν. Δώσατε πέντε
ἢ ἕξ φράγκα.

Τρυφοδότα (*παιδί*), πόσα σοῦ
δόφεῖλω ;

Ἐν δλῷ δέκα φράγκα, κύριε.
Ἴδοὺ ἐν νόμισμα χρυσοῦν τῶν
εἴκουσι φράγκων. Ἐπίστρεψόν
μοι (δός μοι δόπισω) δέκα.

Ἐχω μόνον χαρτὶ καὶ χαλκόν,
κύριε. Ἰδοὺ τὸ ἥμισυ ἐνὸς χαρ-
τονομίσματος τῶν δέκα φράγκων
καὶ ὅκτὼ φράγκα εἰς χαλκόν.

Μοὶ δίδεις πάρα πολλά.

Οχι, κύριε τὸ χαρτονόμισμα καὶ
ὁ χαλκὸς εἶναι ὑποτετμημένα.

Τύλιξε εἰς χαρτίον, παρακαλῶ,
τὸν χαλκὸν τοῦτον.

Δύνασαι νὰ μὲ φέρῃς εἰς τὸ
Καλαμάκιον, ἄμαξηλάτα ;

Ἐχω ἀγώγιον, κύριε.
Στεῖλέ μου ἄλλην ἄμαξαν.

Βάλε τὰ πράγματά μου ἐπὶ τῆς
ἄμαξης. Ταχέως. Γρήγορα.

Προχώρησον (*έμπρός*). Στάσου.
Πήγαινε ταχύτερον. Μὴ κτυπᾶς
ἔτσι τὰ ἄλογά σου.

Ἐκείνο εἶναι τὸ ἀτμόπλοιον διὰ
τὸν Πειραιᾶ ; Θὰ ἐπιβιβασθῶ
ἀμέσως.

Steward, I want some breakfast. Let me have some fish and lamb.

Give me some red (black) wine.

I cannot drink the wine resiné.

Shall we pass Salamis and Aegina? Please point them out to me, when we are near them.

Are those mountains on the right in the Peloponnesus?

Yes; they stretch far away to the south-east.

Τροφοδότα, θέλω νὰ προγευματίσω δός μοι ὄλιγον ψάρι καὶ ἀρνάκι.

Δός μοι ὄλιγον μαῦρον κρασί.

Δὲν ἡμπορῶ νὰ πίω τὸ ρετσινάτον κρασί.

Θὰ περάσωμεν ἀπὸ τὴν Σαλαμῖνα καὶ τὴν Αἴγιναν; Δεῖξε μου αὐτάς, σὲ παρακαλῶ, ὅταν εἴμεθα πλησίον.

Τὰ ὅρη ἐκεῖνα πρὸς τὰ δεξιὰ εἶναι τῆς Πελοποννήσου;

Μάλιστα ἐκτείνονται πολὺ μακρὰν πρὸς τὰ νοτιοανατολικά.

(3) ARRIVAL AT AN HOTEL.

ΑΦΙΞΙΣ ΕΙΣ ΤΟ ΞΕΝΟΔΟΧΕΙΟΝ.

Can you tell me which is the best hotel?

There are no good hotels at the Piræus.

In what part of Athens is the hotel you recommend?

The best hotels are in the Square of the Constitution.

Have you any rooms free?

We want a sitting room and two bed rooms.

Ημπορεῖτε νά μοι εἴπητε ποῖον εἶναι τὸ καλλίτερον ξενοδοχεῖον;

Δὲν ὑπάρχουν καλὰ ξενοδοχεῖα εἰς τὸν Πειραιᾶ.

Εἰς ποῖον μέρος τῶν Ἀθηνῶν εἶναι τὸ ξενοδοχεῖον τὸ ὅποιον συνιστᾶτε;

Τὰ καλλίτερα ξενοδοχεῖα εἶναι εἰς τὴν πλατείαν τοῦ Συντάγματος.

Ἐχετε δωμάτια ἐλεύθερα;
Θέλομεν μίαν αἱθουσαν καὶ δύο δωμάτια τοῦ ὕπνου (κοιτῶνας).

How much do you charge a day for the three rooms?

The price is twelve francs a day for each person, including meals.

Will you dine in the public dining-room?

We prefer to have our meals in our own room.

Let us have dinner immediately; we want to go to bed early.

Make a good fire in the sitting room.

We are covered with dust, I should like a bath.

If you want it we have everything ready.

Waiter, show the gentlemen their rooms.

If you take the rooms by the month, it will be much cheaper.

Waiter, bring my luggage into my room.

Where are my things?

Are you sure that the bed is quite dry?

The sheets seem very damp.

You must change the sheets.

Tell the waiter to make the bed and air the room whilst I am out.

Πόσον ζητεῖτε ἑκάστην ἡμέραν διὰ τὰ τρία δωμάτια;

*Η τιμὴ ἔναι δώδεκα φράγκα κατὰ ἄτομον, μὲ τὸ φαγητόν.

Θέλετε νὰ γευματίζητε εἰς τὸ ἐστιατόριον;

Προτιμῶμεν νὰ τρώγωμεν εἰς τὸ δωμάτιόν μας.

Ας δειπνήσωμεν εὐθύς θέλομεν νὰ πλαγιάσωμεν ἐνωρίς.

"Αναψε καλὴν φωτιὰν εἰς τὴν αἴθουσαν.

Εἴμεθα κεκαλυμμένοι ἀπὸ σκόνην (κονιωτόν), ἐπεθύμουν νὰ κάμω λουτρόν.

'Εὰν ἀγαπᾶτε, ἔχομεν τὰ πάντα ἔτοιμα.

'Υπηρέτα, δεῖξον εἰς τὸν κυρίου τὰ δωμάτια των.

'Εὰν ἐνοικιάσητε τὰ δωμάτια κατὰ μῆνα θὰ ἔναι πολὺ εὐθηγότερον.

'Υπηρέτα, φέρε τὰ πράγματα εἰς τὸ δωμάτιόν μου.

Ποῦ εἶναι τὰ πράγματά μου;
Εἶσαι βέβαιος ὅτι τὸ κρεβάτι εἶναι ἐντελῶς στεγνόν;

Τὰ σινδόνια φαίνονται πολὺ ύγρά.

Πρέπει ν' ἀλλάξῃτε τὰ σινδόνια.

Εἰπὲ εἰς τὸν ὑπηρέτην νὰ ἐτοιμάσῃ τὸ κρεβάτι καὶ ν' ἀερίσῃ τὸ δωμάτιον, ἐν ωφελίῳ εἶμαι ἔξω.

There is no bell in the room.

At what o'clock do you wish
to be called in the morning?
I think I shall require another
blanket on the bed.

My head is too low, bring me
another pillow. Put out the
light.

Bring me some hot water at
half-past seven in the morn-
ing.

Where are my boots?

Have my boots been cleaned?

I want more towels.

I have forgotten my tooth
brush. Go and buy me one
as soon as you can.

Take my clothes and brush
them.

My hair-brush is in the port-
manteau. Have you found
my comb?

Bring me some better soap.
Put plenty of cold water in
my bath.

I should like to have four
candles instead of two.

Would you prefer a lamp?

Δέν ίπάρχει κώδων εἰς τὸ δωμά-
τιον.

Κατὰ ποίαν ὥραν ἐπιθυμεῖτε νὰ
σᾶς σηκώσουν τὴν πρωῖαν;
Νομίζω ὅτι θὰ λάβω ἀνάγκην καὶ
ἄλλου χραμίου (πατανίας, σκε-
πάσματος).

Τὸ κεφάλι μου εἶναι παλὺ χαμηλά,
φέρε μου καὶ ἄλλο μαξιλάρι
(προσκεφάλαιον). Σβῦσε τὸ
φῶς.

Φέρε μου ζεστὸν νερὸν εἰς τὰς
έπτα καὶ ἡμίσειαν τὸ πρωΐ.

Ποῦ εἶναι τὰ παπούτσιά μου (τὰ
ίποδήματα);

Ἐκαθαρίσθησαν τὰ ίποδήματά
μου;

Θέλω περισσοτέρας μπόλιας
(προσόψια).

Ἐξέχασα τὴν βούρτσαν τῶν ὄδον-
των. Πήγαινε νὰ μοῦ ἀγοράσῃς
μίαν τὸ ταχύτερον.

Πάρε τὰ ροῦχά μου καὶ ξεσκόνισέ
τα.

Ἡ βούρτσα τῶν μαλλιῶν εἶναι
εἰς τὸ δισάκκιον. Εὑρες τὸ
κτένι μου;

Φέρε μου καλλίτερον σαποῦνι.
Βάλε ἄφθονον κρύον νερὸν εἰς τὸ
λουτρόν μου.

Ἐπεθύμουν νὰ ἔχω τέσσαρα σπερ-
ματσέτα (κηριά) ἀντὶ δύο.

Προτιμᾶτε μίαν λάμπαν;

Waiter, bring me the bill.
Have you made out our account?
You charge a great deal.

Παιδί, φέρε μου τὸν λογαριασμόν.
"Εκαμες τὸν λογαριασμόν μας;
Ζητεῖς πολλά.

(4) CONVERSATION WITH A GREEK MASTER¹.

You are very late this morning. It is now a quarter past eight, and you said you would be here at half-past seven.

I am very sorry, sir, but we can make it up by going on longer at the end of the lesson.

Yes, but that is not the same thing. I must insist upon your being more punctual.

Have you written anything to-day?

I have translated an entire scene from this French play. You are very industrious and are making great progress. I will correct this first, then we will read.

Please write clearly, especially the kappa and the lambda.

The accent is wrong. Here is a mistake.

ΔΙΑΛΟΓΟΣ ΠΡΟΣ ΔΙΔΑΣΚΑΛΟΝ ΤΗΣ ΕΑΛΗΝΙΚΗΣ ΓΛΩΣΣΗΣ.

Πολὺ ἡργήσατε τὴν πρωῖαν ταύτην. Εἶναι ὀκτὼ καὶ τέταρτον, καὶ εἴπετε ὅτι θὰ ἥσθε ἐδῶ τὴν ἔβδομην καὶ ἡμίσειαν.

Λυποῦμαι πολύ, κύριε, ἀλλὰ δυνάμεθα ν' ἀναπληρώσωμεν τοῦτο παρατείνοντες τὸ τέλος τοῦ μαθήματος.

Μάλιστα, ἀλλὰ δὲν εἶναι τὸ αὐτὸν πρᾶγμα. Θὰ ἐπιμείνω νὰ ἥσθε ἀκριβέστερος.

'Εγράψατε τίποτε σήμερον;

Μετέφρασα δλόκληρον σκηνὴν ἐκ τοῦ Γαλλικοῦ τούτου δράματος. Εἰσθε πολὺ ἐπιμελῆς καὶ κάμνετε πολλὰς προσόδους. Θὰ διορθώσω τοῦτο πρῶτον καὶ ὕστερον θὰ ἀναγνώσωμεν.

Γράφετε, παρακαλῶ, καθαρά, ἰδίως τὸ κάππα καὶ τὸ λάμβδα.

'Ο τονισμὸς εἶναι ἐσφαλμένος.
'Ιδοὺ ἐν λάθος.

¹ For words used in lesson, see Vocabulary, p. 277.

What is the Genitive of this word?

The Genitive of that word is not used.

What is the Present Indicative of this verb?

I will look it out in the dictionary. How is it spelt?

What is the first letter?

Blot that page. Wipe the pen.

Have you a pencil?

Will you take the French copy; I will take the Greek, and you can translate aloud what you have just written. It will give you facility in finding the words.

I cannot read it off in Greek very fast.

Well, try as fast as you can.

I cannot remember the words at the moment, although I know them well.

A little practice will remedy that difficulty. Bravo! You are getting on capitally.

I will say the dialogue I have learned.

I will read the English.

Now I will say a sentence in Greek, and you shall answer me. Let us suppose that

Ποία εἶναι ἡ γενικὴ τῆς λέξεως ταύτης;

Ἡ γενικὴ τῆς λέξεως ταύτης εἶναι ἄχρηστος.

Ποῖος εἶναι ὁ ἐνεστῶς τῆς ὥριστικῆς τοῦ ρήματος τούτου;

Θὰ παρατηρήσω εἰς τὸ λεξικόν. Πῶς ὁρθογράφεται; Ποῖον εἶναι τὸ πρῶτον γράμμα;

Στεγνώσατε τὴν σελίδα ταύτην. Σφυργίσατε τὸ κονδύλιον.

Ἐχετε μολυβδοκόνδυλον; Πάρετε, παρακαλῶ, τὸ Γαλλικὸν ἀντίγραφον· ἔγὼ θὰ πάρω τὸ Ἑλληνικόν, ὑμεῖς δὲ δύνασθε νὰ μεταφράσητε μεγαλοφόνως ὅ, τι ἐγράψατε ἦδη. Θὰ εὐκολυνθῆτε νὰ εὕρητε τὰς λέξεις.

Δὲν δύναμαι νὰ τὸ ἀναγνώσω Ἑλληνιστὶ πολὺ δύργηγορα.

Καλῶς· δοκιμάσατε ὅσον δύνασθε ταχύτερον.

Δὲν δύναμαι νὰ ἐνθυμῶμαι τὰς λέξεις εἰς τὴν στιγμήν, μολονότι καλῶς τὰς γνωρίζω.

Ολίγη πράξις θὰ θεραπεύσῃ τὴν δυσκολίαν ταύτην. Εὖγε. Προβαίνετε ἀξιόλογα.

Θὰ εἴπω τὸν διάλογον, τὸν ὃποῖον ἔμαθον.

Θ' ἀναγνώσω τὸ Ἀγγλικόν.

Τώρα θὰ λέγω φράσιν τινὰ Ἑλληνιστὶ καὶ ὑμεῖς θά μοι ἀπαντᾶτε. *Ἄσ οὐδέσωμεν ὅτι μ'

you are calling upon me with a letter of introduction. (See Conversation on this subject.) I will take the part of a washer-woman or a hotel-keeper.

Before next lesson I will learn two or three of the dialogues, and then I shall be able to understand and answer in those subjects.

You can have the Vocabulary of the subject open before you. You will be able to find the word you require.

I must read some modern poetry to get used to the pronunciation by accents.

Very good; we will try some of the extracts. Take care about the accented syllable, and the other syllables will take care of themselves.

The pronunciation is difficult. Do I pronounce that right? Not quite. You should learn a piece of poetry and say it aloud whilst you are dressing. I am tired of the house. Let us not lose this glorious day. We will go for a walk towards old Phalerum.

ἐπισκέπτεσαι, ἔχων συστατικὴν ἐπιστολήν· ἐγὼ δὲ θὰ κάμνω τὸ μέρος μᾶς πλύστρας ή ἐνὸς ξενοδόχου.

Πρὸ τοῦ ἐπομένου μαθήματος θὰ μάθω δύο ή τρεῖς διαλόγους, καὶ τότε θὰ ἡμαι ἱκανὸς νὰ ἐννοῶ καὶ ν' ἀπαντῶ εἰς τὰ ἀντικείμενα ταῦτα.

Ημπορεῖτε νὰ ἔχητε τὸ λεξιλόγιον τοῦ διαλόγου τούτου ἀνοικτὸν ἐνώπιόν σας. Οὕτω δὲ θὰ δύνησθε νὰ εὑρίσκητε τὴν λέξιν, τὴν ὅποιαν θὰ χρειάζησθε.

Πρέπει ν' ἀναγινώσκω νεώτερά τινα ποιήματα, ὅπως ἀποκτήσω τὴν ἔξιν τῆς προφορᾶς διὰ τοῦ τονισμοῦ.

Πολὺ καλά· θὰ δοκιμάσωμέν τινα τῶν ἀποσπασμάτων. Προσέξατε εἰς τὴν τονιζομένην συλλαβήν, καὶ αἱ ἄλλαι συλλαβαὶ θὰ φροντίζουν μόναι των δι' ἑαυτάς.

Η προφορὰ εἶναι δύσκολος. Προφέρω τοῦτο καλῶς;

"Οχι ἐντελῶς" πρέπει νὰ μάθητε ἐν τεμάχιον ποιήματος καὶ νὰ τὸ λέγητε ἐν φᾶ ἐνδύνεσθε.

"Εβαρύνθην τὴν οἰκίαν. "Ας μὴ χάσωμεν τὴν λαμπρὰν ταύτην ἡμέραν. Θὰ περιπατήσωμεν πρὸς τὸ παλαιὸν Φάληρον.

With great pleasure. We can talk Greek all the way.

I do not understand. Tell me in English what you said. Thanks; now go on talking Greek.

Be so good as to speak Greek. I did not come here to learn French.

Please speak slowly and distinctly. I am a little deaf. The time is up. I must be going away.

When will you come again? To-morrow at the sametime? I fear it is impossible. I am engaged, but I will come in the evening at nine.

Very good. I shall be ready. Please be punctual. Good-bye. At nine to-morrow.

Μετὰ μεγάλης εὐχαριστήσεως.

Δυνάμεθα νὰ ὀμιλῶμεν Ἑλληνικὰ καθ' ὅλην τὴν ὁδόν.

Δὲν ἔννοω. Εἰπέτε μοι ὅ,τι εἴπατε, Ἀγγλιστί. Εὐχαριστῶ τώρα ἐξακολουθήσατε νὰ ὀμιλῆτε Ἑλληνικά.

Λάβετε τὴν καλοσύνην νὰ ὀμιλῆτε Ἑλληνικά. Δὲν ἥλθον ἐδῶ νὰ μάθω Γαλλικά.

Ομιλεῖτε, παρακαλῶ, ἀργὰ καὶ καθαρά. Εἶμαι οὐλίγον κωφός.

Ο χρόνος παρῆλθε· πρέπει ν' ἀναχωρήσω.

Πότε θὰ ἔλθητε πάλιν; Τὴν αὐτὴν ὥραν αὔριον;

Φοβοῦμαι ὅτι εἶναι ἀδύνατον. "Εχω δώσει ὑπόσχεσιν, ἀλλὰ θὰ ἔλθω τὸ ἐσπέρας εἰς τὰς ἐννέα.

Πολὺ καλά. Θὰ ἥματι ἔτοιμος. 'Εστέ, παρακαλῶ, ἀκριβῆς εἰς τὴν ὥραν. Χαίρετε. Δοιπὸν αὔριον εἰς τὰς ἐννέα.

(5) WITH A GUIDE.

ΜΕΘ' ΟΔΗΓΟΥ.

I want a good guide, so that I may lose no time in asking my way.

Would you like one who can speak English?

Certainly not. I want one who can speak Greek, that I may practise.

"Εχω ἀνάγκην καλοῦ ὄδηγοῦ διὰ νὰ μὴ χάνω τὸν καιρόν μου ζητῶν τὸν δρόμον.

Θέλετε ὄδηγὸν ὀμιλοῦντα τὴν Ἀγγλικήν;

Βεβαίως ὅχι. Θέλω ὄδηγὸν ὀμιλοῦντα τὴν Ἑλληνικὴν διὰ νὰ κάμνω ἀσκησιν.

Are you a guide?

Yes, effendi.

What do you charge a day?

Six francs a day, sir.

Do you recommend me this man?

Yes, sir, he is honest, and intelligent.

Well, I shall hold you responsible if he cheats me.

I shall be here a week, and want to see all the most beautiful things well.

You must always speak Greek. Not too fast. Repeat what you said. Say it in French, in Italian, in English.

What is that building—hill—street—house?

What is the name of this square?

You must be here at eight to-morrow morning.

Very good, sir, I will be punctual.

Εἶσαι ὁδηγός;

Μάλιστα, ἀφέντη.

Πόσα θέλεις τὴν ἡμέραν;

^ΔΕξ φράγκα τὴν ἡμέραν, κύριε.

Μοὶ συνιστᾶτε τὸν ἄνθρωπον τοῦτον;

Μάλιστα, κύριε, εἶναι τίμιος καὶ ἔξυπνος.

Καλά, θὰ σᾶς θεωρῶ ὑπεύθυνον, ἐὰν μὲ ἀπατᾷ.

Θὰ μείνω ἐνταῦθα μίαν ἐβδομάδα καὶ θέλω νὰ ᾧδω καλὰ ὅλα τὰ ὥραιότερα πράγματα.

Πρέπει νὰ ὄμιλῃς πάντοτε Ἐλληνικά. ^ΔΟχι πολὺ γρήγορα.

^ΔΕπαναλάμβανε ὅ,τι εἶπες.

Λέγε το Γαλλικά, ^ΔΙταλικά, ^ΔΑγγλικά.

Τί εἶναι τὸ κτίριον τοῦτο—ό λόφος—ή ὁδός—ή οἰκία;

Πῶς ὀνομάζεται ἡ πλατεῖα αὐτῇ;

Πρέπει νὰ ἔσαι ἐδῶ αὔριον τὸ πρωΐ εἰς τὰς ὁκτώ.

Πολὺ καλά, κύριε, θὰ ἡματάκριβής.

(6) ASKING THE WAY IN A TOWN.

Can you tell me where Mr. Coumoundouros lives?

Is this the house of Mr. Tricoupis?

ΟΠΩΣ ΖΗΤΗΣΗ_Ι ΤΙΣ ΤΟΝ ΔΡΟΜΟΝ ΕΝ ΤΗ_Ι ΠΟΛΕΙ.

Δύνασθε νά μοι εἴπητε ποῦ κατοικεῖ ὁ κ. Κουμουνδούρος;

Η οἰκία αὐτῇ εἶναι τοῦ κ. Τρικούπη;

Will you show me the way
to the Railway Station—to
the English Legation?

Which door ought I to knock
at?

Knock and go in. You will
find a second door.

Go straight up the hill.

Εὐαρεστεῖσθε νὰ μοὶ δείξητε τὸν
δρόμον πρὸς τὸν Σταθμὸν τοῦ
Σιδηροδρόμου—πρὸς τὴν Ἀγ-
γλικὴν πρεσβείαν;

Ποίαν θύραν πρέπει νὰ κτυπήσω;

Κτυπήσατε καὶ εἰσέλθετε. Θὰ
εῦρητε δευτέραν πόρταν (θύραν).
Πηγαίνετε ἵστα ἐπάνω εἰς τὸν
λόφον.

(7) PRESENTING A LETTER OF INTRODUCTION.

Is it far to the house of
Mr. ——? ¹

No, sir, it will take three
minutes in a carriage.

Drive to the house of Mr.
——.

Go and fetch a carriage;
choose a good one.

Close the carriage. It is
cold.

Is Mr. —— at home?

No, sir, he is out.

At what hour shall I be most
likely to find him?

When will he return?

Not before dinner.

ΕΓΧΕΙΡΙΣΙΣ ΣΥΣΤΑΤΙΚΗΣ ΕΠΙΣΤΟΛΗΣ.

Εἶναι μακρὰν ἡ οἰκία τοῦ κ.
δεῖνα;

”Οχι, κύριε, ἀπέχει τρία λεπτὰ μὲ
τὴν ἄμαξαν.

Τράβα εἰς τὴν οἰκίαν τοῦ κ.
δεῖνα.

Πήγανε νὰ φέρῃς μίαν ἄμαξαν,
καὶ διάλεξε μίαν καλήν.

Κλείσε τὴν ἄμαξαν. Εἶναι
ψύχρα.

”Ο κ. δεῖνα εἶναι εἰς τὸ σπίτι;

”Οχι, κύριε, εἶναι ἔξω (ὅξω).

Κατὰ ποίαν ὥραν εἶναι πιθανὸν
νὰ τὸν εῦρω;

Πότε θὰ ἐπιστρέψῃ;

Δέν θὰ ἐπιστρέψῃ πρὸς τοῦ γεύ-
ματος.

¹ Proper Names are declined.

Give him this letter and my card, and tell him I will call to-morrow morning at eleven.

Very good, sir.

Please give him this letter and ask him if he will see me.

How do you do, sir? I am delighted to receive any one who has a letter from my friend.

You are very kind.

And how long have you been here?

I only arrived the day before yesterday.

And how does the town please you?

It is beautiful and the climate delightful.

At what o'clock shall I find you at your hotel?

I am always in until twelve.

What are you doing to-night? A few people are coming to us and we should be delighted to see you.

Many thanks, but I have promised to go with a friend to the Society of Parnassus to hear a lecture.

Δός του τὴν ἐπιστολὴν ταύτην καὶ τὸ ἐπισκεπτήριόν μου, καὶ εἰπὲ του ὅτι θὰ περάσω αὔριον εἰς τὰς ἔνδεκα.

Πολὺ καλά, κύριε.

Παρακαλῶ δός του τὴν ἐπιστολὴν ταύτην καὶ ἐρώτησέ τον εἴαν θέλῃ νὰ μὲ τίδη.

Tί κάμνετε, κύριε; Χαίρω δε χόμενός τινα, ό όποιος ἔχει ἐπιστολὴν ἀπὸ τὸν φίλον μου.

Εἶσθε πολὺ εὐγενῆς.

Καὶ πόσον καιρὸν ἔχετε ἐνταῦθα;

Προχθὲς μόνον ἔφθασα.

Καὶ πῶς σᾶς φαίνεται ἡ πόλις;

Εἶναι ὡραία πόλις, τὸ δὲ κλίμα εἶναι τερπνόν.

Κατὰ ποίαν ὥραν θὰ σᾶς εὔρω εἰς τὸ ξενοδοχεῖον;

Εἶμαι πάντοτε μέσα μέχρι τῆς δωδεκάτης.

Πῶς θὰ περάσητε τὴν βραδιά σας; Θὰ ἔλθουν ἐδῶ τὸ βράδυ μερικοὶ καὶ θὰ εὐχαριστηθῶμεν νὰ σᾶς ἵδωμεν.

Σᾶς εὐχαριστῶ πολύ, ἀλλ' ὑπερσχέθην νὰ ὑπάγω μετά τινος φίλον μου εἰς τὸν Σύλλογον ‘Παρνασσὸν’ ὅπως ἀκούσω διατριβήν τινα.

You do not lose time. The Syllogues are almost always open to the public.

You will see a meeting advertised in the paper, and you can always go in.

I must go now, sir. We have breakfast at eleven at the hotel.

Good-bye. I shall have the honour of calling to-morrow. If I can do anything for you, please let me know.

(8) THE POST OFFICE.

I beg your pardon; could you tell me where the Post Office is?

Come with me to the Square of the Constitution, and I will show you the way.

You must turn here to the left and keep straight on past the Chamber.

It is in the same building as the Home Office.

You will easily recognise it by the crowd.

Is it that building just above the English Embassy and the office of the 'Ephemeris'?

Δέν χάνετε καιρόν. Οἱ σύλλογοι εἶναι σχέδον πάντοτε ἀνοικτοὶ διὰ τὸ κοινόν (ἔχουσιν ἐλευθέραν τὴν εἰσόδον).

Θὰ ἴδητε τὰς συνεδριάσεις ἀγγελλομένας διὰ τῶν ἐφημερίων καὶ δύνασθε νὰ εἰσέλθητε.

Πρέπει νὰ ἀναχωρήσω τώρα, κύριε. Τὸ πρόγευμα παρατίθεται εἰς τὸ ξενοδοχεῖον εἰς τὰς ἔνδεκα.

Χαίρετε. Θὰ λάβω τὴν τιμὴν νὰ σᾶς ἐπισκεφθῶ αὔριον. Ἐὰν δύναμαι νὰ πράξω τι ὑπὲρ ὑμῶν, σᾶς παρακαλῶ νά μοί το εἴπητε.

TO TAXYΔΡΟΜΕΙΟΝ.

Μὲ συγχωρεῖτε, δὲν μοῦ λέγετε ποῦ εἶναι τὸ ταχυδρομεῖον;

Ἐλάτε μαζύ μου εἰς τὴν πλατεῖαν τοῦ Συντάγματος καὶ θὰ σᾶς δείξω τὸν δρόμον.

Πρέπει νὰ γυρίσητε ἐδῶ πρὸς τὰ ἀριστερὰ καὶ νὰ διευθυνθῆτε κατ' εὐθεῖαν πέραν τῆς Βουλῆς.

Εἶναι εἰς τὸ αὐτὸ κτίριον μὲ τὸ ὑπουργεῖον τῶν Ἑσωτερικῶν.

Θὰ τὸ ἀναγνωρισθῆτε εὐκολα ἀπὸ τὸν πολὺν κόσμον.

Μήπως εἶναι τὸ κτίριον ἐκεῖνο ἀκριβῶς παραπάνω ἀπὸ τὴν ἀγγλικὴν πρεσβείαν καὶ τὸ γραφεῖον τῆς Ἐφημερίδος;

Yes, sir; it is at the corner above.

When does the post leave for England?

On Thursday and Saturday at 6 p.m. The postage is 30 lepta for abroad.

When do letters reach England?

They take about a week. A letter posted on Thursday reaches London on Wednesday, and one posted on Saturday will be received on the following Saturday.

When does the mail arrive from England?

On Thursday and Saturday morning. You have only a few hours to write replies.

For Greece, the postage is only 20 lepta.

Give me three stamps of 30 lepta and two of 20.

Is that right?

No, sir; you must put on another 60 lepta.

But it is 'Papiers d'Affaires,' Manuscript.

You must write it on the outside, and leave the ends

Μάλιστα, κύριε, εἶναι εἰς τὴν ἐπάνω γωνίαν.

Πότε ἀναχωρεῖ τὸ ταχυδρομεῖον διὰ τὴν Ἀγγλίαν;

Τὴν Πέμπτην καὶ τὸ Σάββατον εἰς τὰς ἔξ μ. μ. Τὰ ταχυδρομικὰ τέλη εἶναι τριάκοντα λεπτὰ διὰ τὸ ἔξωτερικόν.

Πότε φθάνουν αἱ ἐπιστολαὶ εἰς τὴν Ἀγγλίαν;

Χρειάζονται μίαν ἑβδομάδα περίπου. Μία ἐπιστολὴ ριφθεῖσα εἰς τὸ ταχυδρομεῖον τὴν Πέμπτην φθάνει εἰς Λονδίνον τὴν Τετάρτην, καὶ ἄλλη ριφθεῖσα εἰς τὸ ταχυδρομεῖον τὸ Σάββατον, θὰ ληφθῇ τὸ ἐπόμενον Σάββατον.

Πότε φθάνει τὸ ταχυδρομεῖον ἔξ 'Αγγλίας;

Τὴν Πέμπτην καὶ τὸ Σάββατον τὸ πρωῒ. Ὁλίγας μόνον ὥρας ἔχετε διὰ νὰ γράψητε ἀπαντήσεις.

Διὰ τὴν Ἑλλάδα τὰ ταχυδρομικὰ τέλη εἶναι μόνον εἴκοσι λεπτά.

Δός μοι τρία γραμματόσημα τῶν τριάκοντα λεπτῶν καὶ δύο τῶν εἴκοσι.

Εἶναι σωστά;

"Οχι, κύριε, πρέπει νὰ βάλητε ἀκόμη ἐν τῶν ἔξηντα λεπτῶν.

'Αλλ' εἶναι χειρόγραφον.

Πρέπει νὰ τὸ γράψητε ἀπ' ἔξω καὶ ν' ἀφήσητε τὰ ἄκρα ἀνοικτά

open. Then it will be sufficiently stamped.

Are there any letters for me?

What is your name, sir?

There is my card.

No, sir, there are none.

If any come, will you send them to the Hotel d'Angleterre—des Etrangers—New York; and please send them as early as possible, as they may be important, and require answers.

You can rely upon me, sir.

Take these letters to the post and stamp them.

Ask whether the post has arrived.

No, sir; the boat has been detained by bad weather.

Τότε θὰ ἔχῃ τὸ πρέπον ταχυδρομικὸν τέλος.

Μήπως ὑπάρχουσιν ἐπιστολαὶ δὶς εἰμέ;

Πῶς ὀνομάζεσθε, κύριε;

Ίδοὺ τὸ ἐπισκεπτήριόν μου.

Οχι, κύριε· δὲν ὑπάρχει καμμία.
Ἐὰν ἔλθωσί τινες, εὐαρεστηθῆτε
νὰ τὰς πέμψητε εἰς τὸ ξενοδοχεῖον τῆς Ἀγγλίας—τῶν Ξένων
—τῆς Νέας “Υόρκης” καὶ παρακαλῶ στείλατέ τας τὸ ταχύτερον, διότι ἵσως εἶναι σπουδαῖαι
καὶ χρήζουσιν ἀπαντήσεως.

Μείνατε ἥσυχος, κύριε, καὶ θέλω φροντίσει.

Πίγιανε τὰς ἐπιστολὰς ταύτας εἰς τὸ ταχυδρομεῖον καὶ βάλε γραμματόσημα.

Ἐρώτησον ἔὰν τὸ ταχυδρομεῖον ἔφθασε.

Οχι, κύριε· τὸ ἀτμόπλοιον καθυστέρησεν ἔνεκα κακοκαιρίας.

(9) ATHENS.

The Museums are open to the public on certain days in the week.

Is the Mycenæ collection on view at Athens?

Yes; it is in the Polytechnic.

ΑΙ ΑΘΗΝΑΙ.

Τὰ Μουσεῖα εἶναι ἀνοικτὰ (ἀνοιγονται) διὰ τὸ κοινὸν καθ' ὡρισμένας ἡμέρας τῆς ἔβδομάδος.

Ἐξετέθη ἡ συλλογὴ τῶν Μυκηνῶν εἰς Ἀθήνας πρὸς θέαν;

Μάλιστα· εἶναι εἰς τὸ Πολυτεχνεῖον.

There is a large piece of Mosaic in the Royal Garden in a good state of preservation.

There is a fine collection of ancient coins in the University.

Some interesting discoveries have been made in the recent excavations on the southern side of the Acropolis.

There has been an attempt to revive the Olympian Games in the Stadium.

Plato's Academia, and Cylonus, the scene of one of Sophocles' plays, are within an easy walk of the city.

The best view of Athens is from the top of Lycabettus.

You can reach the top in half an hour.

Mars Hill is on the other side of the town, close to the Acropolis.

The view of the Temple of Theseus is very fine from the train as you enter the station.

The Ceramicus is also very

'Υπάρχει μέγα Μωσαϊκὸν ἐντὸς τοῦ βασιλικοῦ κήπου, διατηρούμενον ἐν καλῇ καταστάσει.

'Υπάρχει ώραιά συλλογὴ ἀρχαίων νομισμάτων ἐν τῷ πανεπιστημίῳ.

Σπουδαῖαι τινες ἀνακαλύψεις ἔγενοντο εἰς τὰς ἐσχάτως γενομένας ἀνασκαφὰς πρὸς τὴν μεσημβρινὴν πλευρὰν τῆς Ἀκροπόλεως.

'Εγένετο προσπάθειά τις νὰ ἐπαναληφθῶσιν ἐν τῷ Σταδίῳ οἱ Ὄλυμπιακοὶ ἀγῶνες.

'Η Ἀκαδημία τοῦ Πλάτωνος καὶ ὁ Κολωνός, ἡ σκηνὴ μᾶς τραγῳδίας τοῦ Σοφοκλέους, κείνται εἰς μικρὰν ἀπόστασιν ἐκ τῆς πόλεως.

'Η ώραιοτέρα θέα τῶν Ἀθηνῶν εἶναι ἐκ τῆς κορυφῆς τοῦ Λυκαβηττοῦ.

Δύνασθε ν'. ἀναβῆτε εἰς τὴν κορυφὴν ἐντὸς ἡμισείας ώρας.

'Ο Ἀρειος Πάγος, (δ λόφος τοῦ Ἀρεως) εἶναι πρὸς τὴν ἄλλην πλευρὰν τῆς πόλεως, πλησίον τῆς Ἀκροπόλεως.

'Η θέα τοῦ Θησείου εἶναι πολὺ ώραιά ἐκ τοῦ σιδηροδρόμου ἅμα εἰσέλθετε εἰς τὸν σταθμόν.

'Ο Κεραμεικὸς εἶναι ἐπίσης πολὺ

near the railway station.

There are some fine monuments in it well preserved. It takes a long day to drive to Marathon and back.

Eleusis, through the pass of Daphne and along the Sacred Way, is not too far for a good walker.

On Easter Tuesday the annual fête at Megara is held. Many strangers go there to see the peasants dance.

The costume of the peasants is very picturesque.

Another delightful excursion is to mount Pentelicus. To be at the top in time to see the sun rise, one must sleep overnight at the monastery at the foot.

The marble quarries are well worth a visit.

The view from the top of Hymettus is also very fine but less extensive than that from Pentelicus.

I should like to go to Mycenæ. Is it easy to go there ?

πλησίον τοῦ σταθμοῦ τοῦ σιδηροδρόμου.

Ὑπάρχουσιν ἐν αὐτῷ τινὰ ὥραια μνημεῖα καλῶς διατηρούμενα.

Χρειάζεται δλόκληρος ἡμέρα νὰ ὑπάγῃ τις ἐφ' ἵμαξης εἰς Μαραθῶνα καὶ νὰ ἐπιστρέψῃ.

Ἡ Ἐλευσίς διὰ τοῦ στεγοῦ τοῦ Δαφνίου καὶ διὰ τῆς ἱερᾶς ὁδοῦ δὲν εἶναι πολὺ μακρὰν διὰ καλὸν πεζοδρόμον.

Τὴν Τρίτην τοῦ Πάσχα γίνεται ἡ ἐτησία ἑορτὴ εἰς τὰ Μέγαρα.

Πολλοὶ ζένοι πηγαίνουν ἐκεῖ νὰ ἴδωσι τοὺς χωρικοὺς νὰ χορεύωσι.

Αἱ ἐνδυμασίαι τῶν χωρικῶν εἶναι γραφικώταται.

Ἄλλη εὐχάριστος ἔκδρομὴ εἶναι εἰς τὴν Πεντέλην. Διὰ νὰ φθάσῃ τις ἐγκαίρως εἰς τὴν κορυφήν, ὅπως ἰδη τὴν ἀνατολὴν τοῦ ἥλιου, πρέπει νὰ κοιμηθῇ εἰς τὸ μοναστήριον εἰς τοὺς πρόποδας τὴν προηγουμένην νύκτα.

Τὰ λατομεῖα τοῦ μαρμάρου ἀξίζουσι νὰ τὰ ἐπισκεφθῆ τις.

Ἡ θέα ἐκ τοῦ 'Υμηττοῦ εἶναι ἐπίσης πολὺ ὥραια, ἀλλ' ὀλιγώτερον ἐκτεταμένη τῆς θέας τῆς Πεντέλης.

Ἐπεθύμουν νὰ ὑπάγω εἰς τὰς Μυκῆνας. Εἶναι εὔκολον νὰ ὑπάγῃ τις ἐκεῖ;

The easiest way is by water as far as Nauplia, where horses must be hired to take you to Mycenæ, Tiryns, Corinth, etc.

How many days does the trip take?

You can see everything easily in four days.

Is there anything worth visiting at Corinth?

From the top of Aero-Corinth thus you have one of the finest views in Greece.

It takes about two hours to ride or drive from Corinth to Kalamaki, whence a steamer brings you back to the Piræus in about four hours.

What season in the year would you choose for travelling in Greece?

The winter is most enjoyable in Athens; but I should choose March, April, or May for travelling in the interior.

Throughout the month of January the skies are almost cloudless.

Ἡ εὐκολωτέρα ὄδὸς εἶναι διὰ θαλάσσης μέχρι Ναυπλίου, ὅπου πρέπει νὰ μισθώσῃτε ἵππους διὰ νὰ ὑπάγητε εἰς τὰς Μυκῆνας, τὴν Τίρυνθα, τὴν Κόρινθον κ.τ.λ.

Πόσας ἡμέρας διαρκεῖ τὸ ταξείδιον;

Δύνασθε νὰ ἴδητε τὰ πάντα ἐν ἀνέσει εἰς τέσσαρας ἡμέρας.

Ὑπάρχει τι ἄξιον ἐπισκέψεως ἐν Κορίνθῳ;

Ἐκ τῆς κορυφῆς τοῦ Ἀκροκορίνθου ἔχετε θέαν ἐκ τῶν λαμπροτέρων ἐν Ἑλλάδι.

Ὑπάγει τις ἐντὸς δύο ὥρῶν ἔφιππος ἢ ἐφ' ἀμάξης ἐκ τῆς Κορίνθου εἰς τὸ Καλαμάκι, ὅθεν τὸ ἀτμόπλοιον σᾶς ἐπαναφέρει εἰς Πειραιᾶ ἐντὸς τεσσάρων περίπου ὥρῶν.

Ποίαν ὥραν τοῦ ἔτους θὰ ἐξελέγητε διὰ ταξείδιον ἐν τῷ ἐσωτερικῷ τῆς Ἑλλάδος;

Οἱ χειμῶνες εἶναι ὁ μᾶλλον εὐχάριστος εἰς τὰς Ἀθήνας. Θὰ ἐξέλεγον δὲ τὸν Μάρτιον, Ἀπρίλιον ἢ Μάϊον διὰ περιήγησιν εἰς τὸ ἐσωτερικόν.

Καθ' ὅλον τὸν Ἰανουάριον ὁ οὐρανὸς εἶναι σχεδὸν ἀνέφελος.

(10) ABOUT A FAMILY IN WHICH TO RESIDE.

E. I want to find a family who would receive me into their house.

G. You mean that you wish to have rooms there; not to have your meals with the family.

E. No, no. I want to have my meals there. You do not learn Greek by living in the same house with Greeks. I want to hear them talk, and talk to them myself.

G. But, sir, it is not the custom here to receive strangers. Our habits are so different. It will not be very comfortable for you.

E. It is the only way to learn Greek quickly, and I shall adopt it, whether I am comfortable or not.

G. I admire your determination. But in a few days you will return to your hotel.

E. We shall see. In the meantime, how am I to find a family?

ΠΕΡΙ ΟΙΚΟΓΕΝΕΙΑΣ ΕΝ ΗΘΕΛΕΙ ΝΑ ΚΑΤΟΙΚΗΣΗΤΙΣ.

E. Θέλω νὰ εῦρω οἰκογένειάν τυνα, ἵτις θὰ μ' ἔδέχετο εἰς τὴν οἰκίαν της.

G. Ἐννοεῖτε ὅτι ἐπιθυμεῖτε νὰ ἔχητε δωμάτια ἐκεῖ, ὅχι ὅμως καὶ νὰ τρώγητε μὲ τὴν οἰκογένειαν.

E. "Οχι, ὅχι! Θέλω καὶ νὰ τρώγω. Δὲν μανθάνει τις Ἑλληνικὰ κατοικῶν μόνον ἐν τῇ αὐτῇ οἰκίᾳ μεθ' Ἑλλήνων. Θέλω νὰ τοὺς ἀκούω νὰ ὅμιλῶσι καὶ νὰ ὅμιλω καὶ ἐγὼ πρὸς αὐτούς.

G. Ἀλλά, κύριε, δὲν εἶναι συνήθεια ἔδω νὰ δέχωνται ξένους. Τὰ ἔθιμά μας εἶναι πολὺ διαφοροτικά. Δὲν θὰ σᾶς εἶναι πολὺ ἀναπαυτικόν.

E. Εἶναι ό μόνος τρόπος νὰ μάθῃ τις Ἑλληνικὰ ταχέως, καὶ θὰ τὸν παραδεχθῶ εἴτε θὰ ἔναι εὐάρεστον εἴτε δὲν θὰ ἔναι.

G. Θαυμάζω τὴν σταθερότητά σας. Ἀλλ' ἐντὸς δλίγων ἡμέρων θὰ ἐπιστρέψητε εἰς τὸ ξενοδοχεῖον.

E. Θὰ ἴδωμεν. Ἐν τούτοις πῶς δύναμαι νὰ εῦρω οἰκογένειάν τυνα;

G. I will inquire among my friends, with pleasure ; but I fear it will be difficult.

E. I think I shall put an advertisement in the "Ωρα."

G. Such a thing was never heard of. It is impossible.

E. If it is extraordinary it will attract attention, and that is the object of an advertisement.

G. But only a low class of people will answer the advertisement.

E. Well, I shall go and see them and judge for myself. I am determined, so come and help me write the advertisement.

'An Englishman desires to enter a Greek family. He requires two rooms, and wishes to take his meals with the members of the family, in order to talk Greek. Terms, 300 francs a month. Address, M. A. Hotel des Etrangers.'

G. Yes, I think that will do ; 300 francs a month is quite enough.

E. They ought to include instruction for that sum. In France, Germany, and Italy

G. Εὐχαρίστως θὰ ἔξετάσω μεταξὺ τῶν φίλων μου· ἀλλὰ φοβοῦμαι ὅτι θὰ ἦναι δύσκολον.

E. Νομίζω ὅτι θὰ καταχωρίσω εἰδοποίησίν τινα εἰς τὴν "Ωραν."

G. Τοιοῦτόν τι οὐδέποτε ἡκούσθη. Εἶναι ἀδύνατον.

E. Ἐὰν ἦναι παράδοξον θὰ ἐλκύσῃ τὴν προσοχὴν τοῦ κόσμου, καὶ οὐτος εἶναι ὁ σκοπὸς μιᾶς εἰδοποιήσεως.

G. Ἀλλὰ τότε μόνον ἡ κάτω τάξις τοῦ λαοῦ θὰ λάβῃ ὑπ' ὄψιν τὴν εἰδοποίησιν.

E. Πολὺ καλά, θὰ ὑπάγω νὰ τοὺς ἰδω καὶ νὰ κρίνω μόνος μου. Εἶμαι ἀποφασισμένος, ὥστε ἔλα νὰ μὲ βοηθήσῃς νὰ γράψω τὴν εἰδοποίησιν.

"Ἄγγλος τὶς ἐπιθυμεῖ νὰ εἰσέλθῃ εἰς τινα Ἑλληνικὴν οἰκογένειαν. Ἔχει ἀνάγκην δύο δωματίων καὶ ἐπιθυμεῖ νὰ τρώῃ μετὰ τῶν μελῶν τῆς οἰκογενείας ὅπως ὅμιλῇ Ἑλληνικά. Τιμὴ 300 φράγκα τὸν μῆνα. Διεύθυνσις M. A. Ξενοδοχείον τῶν Ξένων."

G. Μάλιστα, νομίζω ὅτι ἔχει καλῶς 300 φράγκα κατὰ μῆνα εἶναι ἀρκετά.

E. Πρέπει τότε νὰ συμπεριλαμβάνηται καὶ ἡ διδασκαλία εἰς τὸ ποσόν. Εἰς τὴν Γαλλίαν, Γερ-

I paid much less.

G. But here it is not the custom, and you must pay rather more. Give the advertisement to this man; he will take it to the office, and pay what is due.

(11) CONVERSATION WITH THE HEAD OF A FAMILY.

G. I have seen your advertisement in the paper, sir.

E. It is very good of you to come so promptly. Do you understand what I require?

G. Certainly, sir. I have taken a new house which is too large for my own family. The rooms are very good.

E. Can I have my meals with you?

G. I fear it will be difficult.

E. But it is a necessity. I regret that we cannot arrange. Good morning, sir.

G. Yes, sir, if you can eat our Greek dishes.

E. I do not mind anything, so long as the house is clean.

G. We have breakfast at 11.45 and dinner at 6. In

μανίαν καὶ Ἰταλίαν ἐπλήρωσα πολὺ διηγώτερον.

G. Ἐδῶ ὅμως δὲν εἶναι συνήθεια καὶ πρέπει νὰ πληρώσῃτε περιστότερον. Δότε τὴν εἰδοποίησιν εἰς τὸν ἄνθρωπον τουτον, ὅστις θὰ τὴν ὑπάγῃ εἰς τὸ γραφεῖον καὶ θὰ πληρώσῃ τὸ πρέπον.

ΣΥΝΔΙΑΛΕΞΙΣ ΜΕ ΤΙΝΑ ΟΙΚΟΓΕΝΕΙΑΡΧΗΝ.

G. Εἶδον, κύριε, τὴν γνωστοποίησίν σας εἰς τὴν ἐφημερίδα.

E. Εἶσθε πολὺ καλὸς διότι ἔσπεύσατε νὰ ἔλθητε. Καταλαμβάνετε τί ζητῶ;

G. Βεβαία, κύριε. Ἐχω ἐνοικιασμένην νέαν οἰκίαν πολὺ μεγάλην διὰ τὴν οἰκογένειάν μου. Τὰ δωμάτια εἶναι πολὺ καλά.

E. Δύναμαι νὰ τρώγω μαζύ σας;

G. Φοβοῦμαι ὅτι θὰ ἥναι δύσκολον.

E. Ἄλλ' εἶναι ἀνάγκη. Δυποῦμαι δὲ διότι δὲν συμφωνοῦμεν. Χαιρετε, κύριε.

G. Μάλιστα, κύριε, ἀνήμπορητενὰ τρώγητε τὰ Ἑλληνικάμας φαγητά.

E. Δὲν μὲ μέλει διὰ τίποτε, φθάνει μόνον ἡ οἰκία νὰ ἥναι καθαρά.

G. Προγευματίζομεν εἰς τὰς 11.45 καὶ γευματίζομεν εἰς τὰς

the morning you could have coffee and anything else you required.

E. Those hours suit me very well. What do you ask a month?

G. I cannot take less than 350 francs a month, and I assure you that I shall gain very little.

E. Then you must manage your household very badly. I will not give more than 300 francs a month for everything, and I expect you to give me an hour's Greek lesson a day.

G. But you do not know, sir, how dear provisions are.

E. I know that they are cheaper here than in Paris, and there I only paid 300 francs in an excellent family.

G. I hope you do not regard me as a rascal. I am a man of honour, sir, and I assure you that I shall gain nothing. I will accept with this condition, that you will stay at least two months.

E. I can promise for one month, but after that I cannot be sure. Probably I shall remain three months.

6. Τὴν πρωῖαν θὰ πίνητε καφὲ καὶ ὅ,τι ἄλλο ζητήσετε.

E. Αἱ ὥραι αὗται εἶναι πολὺ κατάλληλοι δι' ἐμέ. Τί ζητεῖτε τὸν μῆνα (δι' ἔκαστον μῆνα);

G. Δὲν δύναμαι νὰ δεχθῶ ὀλιγώτερον τῶν 350 φράγκων κατὰ μῆνα, καὶ σᾶς βεβαιῶ ὅτι θὰ κερδίζω πολὺ ὀλίγον.

E. Τότε εἰσθε πολὺ κακὸς οἰκοκύρης. Δὲν δίδω περισσότερον τῶν 300 φράγκων κατὰ μῆνα δι' ὅλα, καὶ ἐννοῶ νὰ μοὶ δίδητε Ἑλληνικὸν μάθημα μιᾶς ὥρας καθ' ἔκαστην.

G. Ἀλλὰ δὲν γνωρίζετε, κύριε, πόσον ἀκριβὰ εἶναι τὰ τρόφιμα.

E. Γνωρίζω ὅτι εἶναι εὐθηνότερα ἐδῶ ἀπὸ τοὺς Παρισίους, καὶ ὅμως ἔκει ἐπλήρωνον 300 φράγκα μόνον εἰς ἀξιόλογον οἰκογένειαν.

G. Δὲν πιστεύω νὰ μὲθεωρῆτε κατεργάρην. Εἶμαι τίμιος ἀνθρωπός καὶ σᾶς βεβαιῶ ὅτι δὲν θὰ κερδήσω (κερδίσω) τίποτε. Θὰ δεχθῶ ὑπὸ τὸν ὅρον νὰ μείνητε δύο μῆνας τούλαχιστον.

E. Ἡμπορῶ νὰ ὑποσχεθῶ δι' ἓνα μῆνα, ἀλλὰ μετ' αὐτὸν δὲν δύναμαι νὰ ἡμαι βέβαιος. Πιθανὸν νὰ μείνω τρεῖς μῆνας.

G. I hope you will stay at least three months, as I have to spend a great deal in buying furniture. When will you come?

E. I should like to come to-morrow. Will everything be ready?

G. At three to-morrow everything will be ready for you.

E. Very good. I shall be there at 4 p.m.

G. Ἐλπίζω ὅτι θὰ μείνητε τούλαχιστον τρεῖς μῆνας ἐπειδὴ θ' ἀναγκασθῶ νὰ δαπανήσω πολλὰ διὰ ν' ἀγοράσω ἔπιπλα. Πότε θὰ ἔλθητε;

E. Ἐπεθύμουν νὰ ἔλθω αὔριον. Θὰ ἥναι τὰ πάντα ἔτοιμα;

G. Εἰς τὰς τρεῖς αὔριον ὅλα θὰ ἥναι ἔτοιμα δι' ίμᾶς.

E. Πολὺ καλύ. Θὰ ἔλθω εἰς τὰς τέσσαρας μ.μ.

(12) ARRIVAL IN A FAMILY.

Where is my bedroom?

Here, sir.

Are the sheets dry? Why have you only given me one sheet? Go and get another directly.

Is there anything in those drawers?

Open the cupboard. I want to hang my coat up.

Clean my boots, please, and call me in the morning at 7. I will take coffee and an egg at 8.

Bring me some hot water for shaving.

When will dinner be ready?

ΑΦΙΕΣΙΣ ΕΙΣ ΟΙΚΟΓΕΝΕΙΑΝ.

Ποῦ εἶναι ὁ κοιτών μου; (ἡ κρεβατοκάμαρα);

Ἐδῶ, κύριε.

Τὰ σινδόνια εἶναι στεγνά; Διατί μοι ἔδωκας μόνον ἐν σινδόνι; Πήγαινε καὶ φέρε ἄλλο ἀμέσως.

Ὑπάρχει τι εἰς αὐτὰ τὰ συρτάρια;

Ἄνοιξε τὴν σκευοθήκην (τὸ ντουλάπι). Θέλω νὰ κρεμάσω τὸ φόρεμά μου.

Καθάρισον, παρακαλῶ, τὰ ὑποδήματά μου καὶ ξύπνησέ με τὸ πρωῒ εἰς τὰς 7. Θὰ πάρω καφὲ καὶ ἐν αὐγὸν εἰς τὰς 8.

Φέρε μου ὀλίγον ζεστὸν νερὸν διὰ νὰ ξυρισθῶ.

Πότε θὰ ἥναι ἔτοιμον τὸ γεῦμα;

It is now a quarter of an hour late.

The master of the house is out.

I don't care. I cannot wait; I am in a hurry. Put dinner on the table.

Do you like that dish?

Yes; I like all vegetables, especially haricot beans.

Will you have some salad with your chicken?

(*For other dishes, etc., see Vocabulary, p. 263.*)

Thanks, I have finished.

Will you excuse me? I must go out at once.

The Theatre begins at 8, and it is twenty minutes' walk.

At what o'clock shall you be back?

About 11; but I had better take a key, so that the servants need not sit up.

Give me the key of the front door.

If the dogs bark at you, throw a stone at them, and they will run away as fast as they can.

Thanks; I have my stick. I am not afraid.

"Ηρυγησεν ἦδη ἐν τέταρτον τῆς ὥρας.

'Ο ἀφέντης (οἰκοδεσπότης) εἶναι ἔξω.

Δὲν μὲ μέλει. Δὲν ἡμπορῶ νὰ περιμένω. Βιάζομαι. Βάλε τὸ φαγητὸν εἰς τὸ τραπέζι.

Σᾶς ἀρέσκει τὸ φαγητὸν τοῦτο;

Μάλιστα, μ' ἀρέσκουν ὅλα τὰ λαχανικά, ἰδίως τὰ φασούλια.

Θέλετε ὀλίγην σαλάταν μὲ τὸ πουλί;

Εὐχαριστῶ, ἐτελείωσα.

Μὲ συγχωρεῖτε; Πρέπει νὰ ἔξ-
έλθω ἀμέσως.

Τὸ θέατρον ἀρχίζει εἰς τὰς ὁκτὼ καὶ πρέπει νὰ βαδίσω εἴκοσι λεπτά.

Ποίαν ὥραν θὰ ἐπιστρέψητε;

Περὶ τὰς ἑνδεκα^o ἀλλὰ καλλί-
τερον νὰ πάρω ἔνα κλειδί, διὰ νὰ μὴ μενουν οἱ ὑπηρέται ἄγρυ-
πνοι.

Δός μοι τὸ κλειδίον τῆς ἐμπροσ-
θινῆς θύρας.

'Εὰν τὰ σκυλιὰ σᾶς γανγίζουσι
ρίψατε μίαν πέτραν καὶ θὰ φύγουν τὸ ταχύτερον.

Εὐχαριστῶ. ἔχω τὴν ράβδον μου.
Δὲν φοβοῦμαι.

(13) MEETING IN THE STREET.

How do you do? How are you?

Very well, thanks; and you? I have a bad cold.

I am very sorry to hear it.

Well, and how are you getting on in Greek?

Capitally. The language is very pleasant and not so difficult as I expected.

One learns without working if one talks Greek all day long.

Well, what news is there?

Not much. I fear there will be war, however; the people are excited.

Have you heard the report that Moukhtar Pacha, the Commissioner for the Rectification of the Frontier, has retired, and will be replaced by Said Pacha?

It cannot be true, Said Pacha will not leave Constantinople.

I heard it on good authority.

ΣΥΝΑΝΤΗΣΙΣ ΚΑΘ' ΟΔΟΝ.

Τί κάμνετε; Πῶς εἰσθε;

Πολὺ καλά, εὐχαριστῶ· ὑμεῖς δέ;
Εἶμαι πολὺ κρυολογημένος.

Δυποῦμαι πολὺ (ἀκούων τοῦτο).

Καὶ πῶς πηγαίνετε εἰς τὰ 'Ελληνικά;

Δαμπρά. Εἶναι εὐχάριστος γλώσσα καὶ ὅχι τόσον δύσκολος ὡσον ενόμιζον.

Μανθάνει τις χωρὶς νὰ καταγίνηται ἔαν όμιλῇ 'Ελληνικὰ καθ' ὅλην τὴν ἡμέραν.

Καὶ τί νέα ἔχομεν;

"Οχι πολλά. Φοβοῦμαι ἐν τούτοις ὅτι θὰ γείνη πόλεμος" ὁ λαὸς εἶναι ἔξημμένος.

'Ηκουύσατε τὴν εἰδήσιν ὅτι ὁ Μουκτάρ πασᾶς, ὁ ἐπίτροπος ἐπὶ τῆς διαρρύθμισεως τῶν συνόρων ἀπεσύρθη, καὶ ὅτι θὰ ἀντικατασταθῇ ὑπὸ τοῦ Σαΐδ πασᾶ;

Δέν εἶναι δυνατὸν ν' ἀληθεύῃ. "Ο Σαΐδ πασᾶς δὲν φεύγει ἀπὸ τὴν Πόλιν.

Τὸ ἥκουσα ἐκ θετικῆς πηγῆς.

(14) IN A CAFÉ.

Which is the best Café here?

The Cafés Solon and Kout-

ΕΙΣ ΚΑΦΕΙΟΝ (ΚΑΦΕΝΕΙΟΝ).

Ποῖον εἶναι τὸ καλλίτερον καφεῖον (καφενεῖον) ἐνταῦθα;

Τὰ καφεῖα τοῦ Σόλωνος, καὶ τοῦ

soukos are the best. You must go past the Chamber and straight on down the hill. They are in the Place de la Concorde.

There is music in the square on Sundays, Tuesdays, and Thursdays.

Give me a cup of coffee.

Will you have it sweet or not, sir?

I will take it à la Turque. How much is it?

Ten lepta, sir.

It is not the custom in Greece to give tips to the café waiters.

Waiter, bring me a sweet-meat, a glass of water, and the chess.

What is that liqueur they are drinking?

It is ‘mastique.’

Tell the boot-black to come here. Here, boot-black!

Here, cab! Drive to the club.

Have you any English newspapers?

Yes, sir. Here are the ‘Times’ and ‘Daily News.’

Will you have a cigarette?

No, thanks; I prefer a cigar.

Κουτσούκου εἶναι τὰ καλλίτερα. Πρέπει νὰ περάσητε τὴν Βουλήν καὶ νὰ καταβῆτε ἵσα τὸν κατήφορον. Εἶναι εἰς τὴν πλατείαν τῆς ‘Ομονοίας.’

Παίζει μουσικὴ εἰς τὴν πλατείαν τὴν Κυριακήν, τὴν Τρίτην καὶ τὴν Πέμπτην.

Δός μοι ἔνα καφέ.

Γλυκὺν τὸν θέλετε, κύριε, ή ὅχι;

Tὸν θέλω τουρκικόν. Πόσον ἔχει;

Δέκα λεπτά, κύριε.

Δὲν εἶναι συνήθεια εἰς τὴν Ἑλλάδα νὰ δίδωσι μπαξίσι εἰς (νὰ φιλεύωσι) τοὺς ὑπηρέτας τοῦ καφείου.

Παιδί, φέρε μου ἐν γλύκισμα, ἐν ποτήριον ὑδατος καὶ τὸ ζατρίκιον.

Tί ποτὸν εἶναι ἐκεῖνο τὸ ὅποιον πίνουσι;

Εἶναι μαστίχα.

Εἶπε τοῦ λούστρου νὰ ἔλθῃ. “Ε, λοῦστρε!

”Αμαξα, ἔλα ἐδῶ. Τράβα εἰς τὴν λέσχην.

”Ἐχετε ἀγγλικὰς ἐφημερίδας;

Μάλιστα, κύριε. ’Ιδοὺ οἱ ‘Κατροὶ’ καὶ τὰ ‘Ημερήσια Νέα.’

Θέλετε ἐν σιγάρον;

”Οχι, εὐχαριστῶ προτιμῶ ἐν πούρον.

Are you ready? Let us go.
I am tired. I shall go home.

Εἰσθε ἔτοιμος; *Ας ὑπάγωμεν.
Εἴμαι κουρασμένος. Θὰ ὑπάγω
εἰς τὸ σπίτι.

(15) WITH A WASHERWOMAN.

ΜΕ ΠΛΥΣΤΡΑΝ.

How soon can you let me have
my linen back?

Εἰς πόσον χρόνον ἡμπορεῖς νὰ
μοῦ ἐπιστρέψῃς τὰ ἀσπρόρρουχά
μου;

I cannot send the shirts before
Thursday, sir. The other
things you can have to-mor-
row.

Δέν ἡμπορῶ νὰ σᾶς στεῖλω τὰ
ὑποκάμισα πρὸ τῆς Πέμπτης,
κύριε. Τὰ ἄλλα ρούχα ὅμως
ἡμπορεῖτε νὰ τὰ ἔχητε αὔριον.

Very good, but you must
promise them for Thursday
evening.

Πολὺ καλά, ἀλλὰ πρέπει νὰ ὑπο-
σχεθῆς, ὅτι θὰ τὰ φέρης τὴν
Πέμπτην τὸ ἐσπέρας.

There is a list of my things.

Ίδου ὁ κατάλογος τῶν ρούχων μου.

- 7 shirts,
- 7 collars,
- 5 pair of socks,
- 12 pockethandkerchiefs,
- 2 pair of drawers,
- 3 undervests,
- 6 white ties.

- 7 ύποκάμισα (χιτῶνες),
- 7 κολλάροι (περιλαίμια),
- 5 ζεύγη καλτσῶν,
- 12 μανδήλια (ρινόμακτρα),
- 2 ἐσώβρακα,
- 3 φανέλες,
- 6 ἄσπροι λαιμοδέτατ.

You may put as much starch
as you like into the shirt-
fronts.

Ἡμπορεῖς νὰ βάλῃς ὥστην κόλλαν
θέλεις εἰς τὰ περιστήθια τῶν
ὑποκαμίσων.

I forgot to ask how much you
charge.

Ἐλησμόνησα νὰ ἐρωτήσω πόσα
θέλεις.

My prices, sir, are rather high,
but the washing, sir, will be
thoroughly well done.

Ἡ τιμή, κύριε, εἶναι μᾶλλον με-
γάλη, ἀλλὰ τὸ πλύσιμον θὰ
γείνη καθὼς πρέπει.

Very good. I trust to you,

Πολὺ καλά. Ἐμπιστεύομαι εἰς

and remember, not later than six on Thursday.

Certainly, sir, without fail.

(16) IN A BOOKSELLER'S.

Where is the best bookseller in the town?

There are two good shops, close together, in the Rue Hermes.

Which do you recommend?

Wilberg has foreign books: at Antoniades', a little higher up, you will find all the Greek books you want.

I want to buy the 'Papesse Jeanne,' by Roides, which I am told is a very clever novel.

Yes, it is the wittiest novel in Modern Greek, but I advise you to begin with a comedy.

Buy the French and Greek of some play of Sardou. Read through a scene carefully in both languages. Shut the Greek and translate from the French.

έσέ, καὶ κύτταξε νὰ τὰ ἔχω
ὅχι ἀργότερα ἀπὸ τὰς ἔξ τῆς
Πέμπτης.

Μάλιστα, κύριε, χωρὶς ἄλλο.

EΙΣ ΒΙΒΛΙΟΠΩΛΕΙΟΝ.

Ποῦ εἶναι ὁ καλλίτερος βιβλιο-
πώλης τῆς πόλεως;

Ὑπάρχουσι δύο καλὰ βιβλιοπω-
λεῖα, κείμενα τὸ ἐν πλησίον τοῦ
ἄλλου εἰς τὴν ὁδὸν Ἐρμοῦ.

Ποῖον συνιστᾶτε;

Ο Βιλμπεργ ἔχει ξένα βιβλία· εἰς
τοῦ Ἀντονιάδου ὀλίγον ἀνωτέρω
θὰ εὑρητε δλα τὰ Ἑλληνικὰ βιβ-
λία, τῶν ὅποιων ἔχετε ἀνάγκην.
Θέλω ν' ἀγοράσω τὴν 'Πάπισσαν
'Ιωάνναν' ὑπὸ 'Ροΐδου, ἡ ὅποια
μοὶ λέγουν εἶναι πολὺ εὐφυὲς
μυθιστόρημα.

Μάλιστα, εἶναι τὸ εὐφυέστερον
μυθιστόρημα τῆς νεωτέρας Ἑλ-
ληνικῆς γλώσσης, ἀλλὰ σᾶς
συμβουλεύω ν' ἀρχίσητε μὲ
μίαν κωμῳδίαν.

Αγοράσατε τὸ 'Ἐλληνικὸν καὶ
Γαλλικὸν κείμενον κωμῳδίας
τινος τοῦ Σαρδού. Ἀναγνώσατε
μετὰ προσοχῆς μίαν σκηνὴν καὶ
εἰς τὰς δύο γλώσσας. Κλείσατε
τὸ 'Ἐλληνικὸν κείμενον καὶ με-
ταφράσατε ἐκ τοῦ Γαλλικοῦ.

What a capital plan ! It will make the study of Greek quite amusing.

Yes, and it will teach you the idioms of the language in a very short time.

When you can read easily, you ought to begin the history of Greece, by Paparigopoulos, a really great work, or the History of the Revolution, by Tricoupis.

But I wish to learn something about Greece at once. What books are there ?

There are two recent works : New Greece, by Lewis Sergeant, and 'La Grèce telle qu'elle est,' by Moraitinis. Both meritorious works.

I have heard of a book called 'The Greeks of To-day,' by Tuckerman, who was American Minister here.

It is a most amusing and true sketch of the country and people.

Where can I buy it ?

It is out of print, but I will write to London for a copy.

Thank you, and please send

Τί λαμπρὸς τρόπος ! Θὰ κάμη τὴν σσουδὴν τῆς Ἑλληνικῆς ἐντελῶς διασκεδαστικήν.

Μάλιστα καὶ διὰ τοῦ τρόπου τούτου θὰ διδαχθῆτε τὰ ἴδιώματα τῆς γλώσσης ἐντὸς βραχυτάτου χρόνου.

'Οταν δυνηθῆτε ν' ἀναγινώσκητε εὐκόλως, πρέπει ν' ἀρχίσητε τὴν 'Ιστορίαν τῆς Ἑλλάδος ὑπὸ Κ. Παπαρρήγοπούλου, πραγματικῶς μέγα ἔργον, ἢ τὴν 'Ιστορίαν τῆς Ἑλληνικῆς Ἐπαναστάσεως ὑπὸ Σ. Τρικούπη.

'Αλλ' ἐπιθυμῶ νὰ μάθω κάτι τι περὶ Ἑλλάδος πάραντα. Ποῖα βιβλία ὑπάρχουσι;

'Υπάρχουσι δύο νέα ἔργα ἡ 'Νέα Ἑλλὰς' ὑπὸ Λουδοβίκου Σέρζεντ καὶ ἡ 'Ἑλλὰς οὕτα εἶναι' ὑπὸ Μωραϊτίνη. Ἀμφότερα ἀξιόλογα συγγράμματα.

'Ηκουσα περὶ τίνος βιβλίου 'Οι Ἑλληνες τῆς σήμερον' ὑπὸ Τάκερμαν, δό όποιος ἦτο πρέσβυς τῆς Ἀμερικῆς ἐν Ἀθήναις.

Εἶναι λίαν εὐχάριστον καὶ ἀληθες σκιαγράφημα τοῦ τόπου καὶ τοῦ λαοῦ.

Ποῦ δύναμαι νὰ τὸ ἀγοράσω ;

'Η ἔκδοσις ἐξηντλήθη, ἀλλὰ θὰ γράψω εἰς τὸ Λονδίνον νὰ μοῦ στείλουν ἐν ἀντίτυπον.

Σᾶς εὐχαριστῶ, καὶ παρακαλῶ

it to the Hotel des Etrangers for me as soon as you receive it.

πέμψατέ το εἰς τὸ ξενοδοχεῖον τῶν Ξένων, ἀμα τὸ λάβητε.

(17) IN A STATIONER'S.

Have you writing paper ?
Certainly, sir ; what size do you require ?

Show me what you have, and I will choose.

I want some larger paper than this, and some envelopes.

The only larger size we have is foolscap.

Ah ! that will not do. I must take this. Please wrap it up in paper for me. How much is it ?

Five lepta a sheet, and you have 23 sheets. That will make one franc.

I will pay you in copper.

Then it will be one franc fifteen centimes ; copper is depreciated.

Is there anything else I can sell you this morning ?

Yes, I want some sealing wax and wafers.

I am surprised at your using wafers.

ΕΙΣ ΧΑΡΤΟΠΩΛΕΙΟΝ.

"Εχετε χαρτὶ τοῦ γραφίματος ;
Βεβαίως, κύριε, ποίου σχήματος
ἔχετε ἀνάγκην ;
Δεῖξέ μου ὅ,τι ἔχεις καὶ θὰ ἐκλέξω.

Θέλω μεγαλείτερον χαρτὶ ἀπὸ τοῦτο καὶ μερικοὺς φακέλλους.
Τὸ μόνον μεγαλείτερον σχῆμα, τὸ ὅποιον ἔχομεν, εἶναι εἰς τέταρτον.

"Ω ! αὐτὸ δὲν κάμνει. Πρέπει νὰ πάρω τοῦτο. Σὲ παρακαλῶ τύλιξέ το εἰς χαρτί. Πόσον ἔχει ;

Πέντε λεπτὰ τὸ φύλλον καὶ ἐπήρατε εἴκοσι τρία φύλλα' κάμνει τὸ δλον ἐν φράγκον.

Θὰ σᾶς δώσω χαλκόν.

Τότε κάμνει ἐν φράγκον καὶ δεκαπέντε λεπτά· ὁ χαλκὸς εἶναι εἰς ὑποτίμησιν.

"Εχετε ἀνάγκην ἄλλου τινός, τὸ ὅποιον νὰ δύναμαι νὰ σᾶς πωλήσω τὴν πρωταν ταύτην ;

Μάλιστα, θέλω δλίγον βουλοκέρι καὶ ὄστιες.

'Εκπλήγτομαι ἀκούων ὅτι μεταχειρίζεσθε ὄστιες.

Why? They are most useful and convenient.

I fear you have not any English J pens.

No, sir; but you will find these very good.

I will try a few. Wrap them up with some blotting-paper.

I cannot bear the sand you use in this country.

Where shall I send the parcel to?

Send it to the house of Mr. Coupa.

Διατί; Εἶναι πολὺ χρήσιμαι καὶ κατάλληλοι.

Φοβοῦμαι ὅτι δὲν ἔχετε ἀγγλικὰ πένας τοῦ J.

"Οχι, κύριε, ἀλλὰ θὰ εὕρητε ταύτας πολὺ καλάς.

Θὰ δοκιμάσω μερικάς. Τύλιξέ τας μὲ δλίγον στουπόχαρτον. Δὲν δύναμαι νὰ ὑποφέρω τὴν ἄμμον, τὴν ὁποίαν μεταχειρίζεσθε εἰς τὸν τόπον τοῦτον.

Ποῦ νὰ στείλω τὸ δέμα;

Στεῖλέ το εἰς τὴν οἰκίαν τοῦ κ. Κούπα.

(18) TRAVELLING IN THE INTERIOR.

Can you tell me the name of a good dragoman? I wish to ride across the Peloponnes.

Yes. I know a most trustworthy man. I will send him to you.

Do you know the Peloponnes?

Certainly, sir. Look at these testimonials.

How much would it cost? We are a party of four.

I would provide horses, food,

ΠΕΡΙΗΓΗΣΙΣ ΕΙΣ ΤΟ ΕΣΩΤΕΡΙΚΟΝ.

Δύνασθε νά μοι εἴπητε τὸ ὄνομα καλοῦ τινος διερμηνέως; Θέλω νὰ ταξειδεύσω ἔφιππος καθ' ὅλεν τὴν Πελοπόννησον.

Μάλιστα γνωρίζω ἄνθρωπόν τινα λίαν ἀξιόπιστον. Θὰ σᾶς τὸν στείλω.

Γνωρίζετε τὴν Πελοπόννησον;

Βεβαίως, κύριε. Παρατηρήσατε τὰ πιστοποιητικὰ ταῦτα.

Πόσον θὰ κοστίσῃ τὸ ταξείδιον τοῦτο; Εἴμεθα τέσσαρα ἄτομα.

'Εγὼ θὰ σᾶς προμηθεύω ἄλογα,

everything for 80 francs a day, for all.

That seems a great deal, but I will ask my friends.

We accept. We shall start from Katacolo and ride across to Nauplia and Epidaurus.

That is a beautiful journey. You will see the plain of Olympia, the temple of Apollo Epikourios at Bassæ, Argos, Mycenæ, and Tiryns. You can return from Nauplia to the Piræus, or ride to Epidaurus and take a boat there.

We must ride faster, or it will be dark before we reach Argos.

No, sir, the horses cannot gallop.

They must. Drop the bridle. Is anybody there? Ostler! Put our horses in the stable.

Is there a house here, where we can pass the night?

Yes, sir, follow me.

We wish to sleep here, have you a clean room?

Yes, sir, here is a beautiful room, but it has no beds.

τροφὴν καὶ τὰ πάντα διὰ ὄγδο-
ῆντα φράγκα τὴν ἡμέραν δὶ’ ὅλους.
Μοὶ φαίνονται πολλά, ἀλλὰ θὰ
ἐρωτήσω τοὺς φίλους μου.

Δεχόμεθα. Θ’ ἀναχωρήσωμεν
ἀπὸ τὸ Κατάκωλον καὶ θὰ ἵπά-
γωμεν ἔφιπποι εἰς Ναύπλιον
καὶ Ἐπίδαυρον.

Εἶναι ὠραῖον ταξείδιον. Θὰ ἰδητε
τὴν πεδιάδα τῆς Ὀλυμπίας, τὸν
ναὸν τοῦ Ἐπικουρείου Ἀπόλ-
λωνος, τὸ Ἀργος, τὰς Μυκήνας
καὶ τὴν Τίρυνθα. Ἡμπορεῖτε νὰ
ἐπανελθῆτε διὰ Ναυπλίου εἰς
Πειραιᾶ ἢ νὰ ὑπάγετε ἔφιπποι
εἰς Ἐπίδαυρον καὶ ἐκεῖ νὰ πά-
ρητε μίαν λέμβον.

Πρέπει νὰ πορευθῶμεν ταχύτο-
ρον, ἀλλως θὰ νυκτώσῃ πρὶν ἢ
φθάσωμεν εἰς τὸ Ἀργος.

Οχι, κύριε, τὰ ἀλογα δὲν ἡμπο-
ροῦν νὰ καλπάσωσι.

Πρέπει. Ἀφησε τὸν χαλινόν.
Εἶναι τις ἐδῶ; ἴπποκόμε.

Βάλε τὰ ἀλογά μπς εἰς τὸν
σταῦλον.

Ὑπάρχει καμμία οἰκία ἐνταῦθα,
ὅπου νὰ δυνηθῶμεν νὰ διέλθω-
μεν τὴν νύκτα;

Μάλιστα, κύριε, ἀκολουθήσατέ με.
Ἐπιθυμοῦμεν νὰ κοιμηθῶμεν ἐν-
ταῦθα, ἔχετε καθαρὸν δωμάτιον;
Μάλιστα, κύριε, ἵδον ὠραῖον δωμά-
τιον, ἀλλὰ δὲν ἔχει κρεββάτια.

Fortunately I have brought one.

We are hungry. Have you a chicken or some lamb?

Would you like potatoes?

The meat is not cooked enough. Cook it a little more.

Send our dragoman here.

Give me a light.

What have we to pay?

100 francs, sir.

Show me the bill. I will correct it.

Pay him 50 francs. It is enough.

There are 50 francs. Take them and let me go. Get out of the way.

Drive on, coachman. Let him talk.

Hold your tongue. I shall not listen.

We ought all to have brought our own beds, and as much food as possible. The hotels are abominable.

Order three horses, two for gentlemen and one for a lady, to be ready to-morrow at seven o'clock, if it is fine.

Would you not prefer a mule, they are more sure-footed?

Εύτυχῶς ἔγώ ἔφερα τὸ ἴδικόν μου.

Πεινῶμεν. Ἐχεις κανὲν πουλὶ ἥ δλίγον ἀρνί;

Θέλετε πατάτες (γεώμηλα);

Τὸ φαγητὸν δὲν εἶναι ἀρκετὰ ψημένον. Ψῆσε τὸ δλίγον περισσότερον.

Στεῖλέ μας ἐδῶ τὸν διερμηνέα.

Δός μου ἐν φῶς.

Τί ἔχομεν νὰ πληρώσωμεν;

Ἐκατὸν φράγκα, κύριε.

Δεῖξόν μοι τὸν κατάλογον. Θὰ τὸν διορθώσω.

Πληρώσατέ τον πεντήκοντα φράγκα. Εἶναι ἀρκετά.

Ίδοὺ πενήντα φράγκα. Πάρε τα καὶ ἄφες με νὰ φύγω. Φύγε ἀπ' ἐμπρός μου.

Τράβα, ἀμαξᾶ. Ἀφησέ τον νὰ λέγῃ.

Σιώπα· δὲν ἀκούω.

Ἐπρεπε νὰ φέρωμεν δλοι τὰ κρεβάτια μας καὶ ὅσην ἡδυνάμεθα περισσοτέραν τροφήν. Τὰ ξενοδοχεῖα εἶναι ἀποτρόπαια.

Παράγγειλε νὰ ἑτοιμασθῶσι τρία ἄλογα, δύο διὰ κυρίους καὶ ἐν διὰ κυρίαν, αὐτιον εἰς τὰς ἐπτά, ἐὰν ἦναι ὡραῖος καιρός.

Δὲν προτιμᾶτε ἔνα μονλάρι; (μίαν ἡμίονον) βαδίζει ἀσφαλέστερον.

No, a mule is so uncomfortable to ride.

The saddle is not on properly.
Are the girths right ?

Tighten the girths.
Loosen the girths.

That bit is too small. Change it.

The reins are very thick.
Is this horse sure-footed—fast—quiet ?

He is a little lame.

No, sir, he always goes like that. It does not matter.

Are the shoes all right ?

Hold this horse while I help the lady to mount.

Lead the horse with the baggage.

Can we cross the river here ?

Yes, sir, it is only two feet deep.

Send for the priest of the village—the school-master—the chief man—the De-march.

Sir, good day, we wish to pass the night here.

Welcome. Our accommoda-tion is humble.

Will you send a man to

"Οχι" τὸ μουλάρι εἶναι πολὺ ἀκα-tάλληλον δὶ' ιππασίαν.

'Η σέλα (τὸ ἐφίππιον) δὲν εἶναι καταλλήλως βαλμένη. 'Η ζώνη τῆς σέλας εἶναι σωστά ;
Σφίξε τὴν ζώνην (τὴν ὕγγλαν).
'Απόλισε τὴν ζώνην (ξέσφιξε τὴν ζώνην).

Τὰ γκέμια ταῦτα εἶναι πολὺ μικρά.
"Αλλαξέ τα.

Τὰ ἡνία εἶναι πολὺ χονδρά.
Τὸ ἄλογον τοῦτο ἔχει ἀσφαλὲς βάδισμα, εἶναι ταχὺ—ῆσυχον;
Χωλαίνει ὀλίγον.

"Οχι, κύριε, πάντοτε ἔτζε πηγαίνει.
Δὲν πειράζει.

Τὰ πέταλα ταῦτα εἶναι καλά ;
Κράτησε τοῦτο τὸ ἄλογον, ἐν ὧ ἐγὼ βοηθῶ τὴν κυρίαν ν' ἀναβῆ.
'Οδήγει τὸ ἄλογον μὲ τας ἀπο-sκευάς.

Δυνάμεθα νὰ διαβῶμεν ἐνταῦθα τὸν ποταμόν ;

Μάλιστα, κύριε, ἔχει μόνον δύο ποδῶν βάθος.

Στεῖλε διὰ τὸν παππᾶν τοῦ χωρίου —τὸν διδάσκαλον—τὸν προύχοντα—τὸν Δήμαρχον.

Καλημέρα, κύριε, ἐπιθυμοῦμεν νὰ διελθωμεν τὴν νύκτα ἐνταῦθα.

Καλῶς ὡρίσατε. Τὰ πρὸς ἀνά-pαυσιν εἶναι πενιχρά.

Στείλατέ τινα παρακαλοῦμεν να

guide us? How far is it
to Nauplia?
How many hours shall we
take to reach Mycenæ on
horseback?
The road is very steep and
narrow.

(19) SHOOTING.

Where is the wind?
It is in the north. We shall
have good sport.
It is in the south. The birds
will be up in the mountains.
It is no use going out.
Have you got my cartridges?
Fetch the dogs from the boat.
Have you loaded the gun—
the rifle?
Bird on the left — on the
right.
Do you see where they went?
They have gone over the
mountain.
I have hit him. I have
wounded him.
Look out. There's a pig in
those bushes.
Keep the dogs back. Don't
make a noise.
There he is.
Come along, he is wounded.
He cannot get away.

μᾶς δδηγήσῃ. Πόσον μακρὰν
εἶναι ἔως εἰς τὸ Ναύπλιον;
Πόσας ὥρας θὰ κάμωμεν νὰ φθά-
σωμεν εἰς τὰς Μυκῆνας ἔφιπποι;
Ἡ ὁδὸς εἶναι πολὺ κρημνώδης καὶ
στενή.

ΚΥΝΗΓΙΟΝ.

Ἄπὸ ποῦ εἶναι ὁ ἄνεμος;
Εἶναι βόρειος. Θὰ ἔχωμεν καλὸν
κυνήγιον.
Εἶναι νότιος. Τὰ πουλιὰ θὰ ἦναι
εἰς τὰ βουνά. Εἶναι ἀνωφελὲς
νὰ ἔξελθωμεν.
Ἔχεις τὰ φυσέκιά μου;
Φέρε τὰ σκυλιά ἀπὸ τὴν λέμβον.
Εγέμισες τὸ τουφέκι (τὸ ὅπλον);
Ἐν πουλὶ πρὸς τὰ ἀριστερά—
δεξιά.
Βλέπετε ποῦ ὑπῆγον;
Ὑπῆγον ὑπὲρ τὸ ὄρος.
Τὸ ἐπέτυχα. Τὸ ἐπλήγωσα.
Πρόσεξε. Ἰδοὺ ἐκεῖ ἐν γουροῦνι
εἰς τὸν βάτους ἐκείνους.
Κράτησε τὰ ὀπίσω σκυλιά. Μὴ
κάμης θόρυβον.
Ἐκεῖ εἶναι. Νά το!
Ἀκολούθησον, ἐπληγώθη. Δὲν
ἢμπορεῖ νὰ γλυτώσῃ.

Give me my knife.

Take care, sir.

All right. I am ready.

Well, how many woodcocks
did you get?

It was too warm for wood-
cocks. They are in the
mountains.

Is there any game in that
country?

The wood is full of game.

Take the bag back to the
yacht and get dinner ready.
We shall be back in an hour.

Δός μου τὸ μαχαίρι μου.

Προσέξατε, κύριε.

Πολὺ καλά. Εἶμαι ἔτοιμος.

Καὶ πόσαις ξυλοκόταις ἐκτυπή-
σατε;

⁷Ητο πολὺ ζέστη διὰ ξυλοκόταις.
Εἶναι εἰς τὰ βουνά.

"Ἐχει κυνῆγιον εἰς ἐκεῖνον τὸν
τόπον;

Τὸ δάσος εἶναι γεμάτο κυνῆγι
(πλῆρες κυνηγίου).

Πήγαινε τὸν σάκκον εἰς τὸ θαλα-
μηγὸν καὶ ἔτοιμασε τὸ γεῦμα.
Θὰ ἐπανέλθωμεν μετὰ μίαν ὥραν.

LETTERS.

LETTERS.

(1) INVITATION.

Mr. and Mrs. B. request the honour of Mr. A.'s company at dinner on Saturday, the 28th inst., at 6.30 p.m.

ANSWER.

Mr. A. has the honour to thank Mr. and Mrs. B. for their kind invitation, and regrets exceedingly that he has promised to go into the country to shoot, from the 27th inst. to the 3rd prox.

INVITATION.

Dear Mrs. X.

I regret exceedingly that my being in mourning prevents my receiving you as I should like, but it has been impossible for us to give dinner-parties since my aunt died eighteen months ago. If, however, you would like to come in for a cup of tea in the evening, we shall be delighted to see you, and to hear an account of your adventures at Megara.

Yours affectionately.

ANSWER.

My dear Mrs. A.

Your invitation to come in after dinner is most hospitable, and I need hardly say how much I should have enjoyed accepting it, but unfortunately I caught a cold yesterday on the Patesia road (which is certainly the most dusty, windy, and disagreeable in Athens), and my doctor forbids me to leave the house. My husband is too busy with his horrid antiquities to give a thought to anything that has not been buried at least 1000 years. I look forward to the pleasure of meeting you at the great ball at the Palace on New Year's Day, to which I am told everybody is invited.

Ever yours, with love,

Y. X.

ΕΠΙΣΤΟΛΑΙ.

(1) ΠΡΟΣΚΛΗΣΙΣ.

Ο Κύριος καὶ ἡ Κυρία Β. λαμβάνουσι τὴν τιμὴν νὰ προσκαλέσωστι εἰς γεῦμα τὸν Κύριον Α. τῷ Σαββάτῳ, 28η ἵσταμένου μηνός, 6.30 μ.μ.

ΑΠΑΝΤΗΣΙΣ.

Ο Κύριος Α. λαμβάνει τὴν τιμὴν νὰ εὐχαριστήσῃ τὸν Κύριον καὶ τὴν Κυρίαν Β. διὰ τὴν εὐγενῆ πρόσκλησίν των, λυπεῖται δὲ ὑπερβολικὰ διότι ὑπεσχέθη νὰ ὑπάγῃ εἰς τὴν ἔξοχὴν διὰ νὰ κυνηγήσῃ ἀπὸ τῆς 27ης ἵσταμένου μέχρι τῆς 3ης τοῦ προσεχοῦς μηνός.

ΠΡΟΣΚΛΗΣΙΣ.

Αγαπητή μοι κυρία Χ.

Λυποῦμαι πολὺ διότι ἔνεκα πένθους ἐμποδίζομαι νὰ σᾶς δεχθῶ ὡς ἐπεθύμουν, ἀλλ’ ἵτο ἀδύνατον νὰ δίδωμεν γεύματα ἀπὸ τοῦ θανάτου τῆς θείας μου πρὸ δεκαοκτὼ μηνῶν. Ἐάν ἐν τούτοις εὐαρεστηθῆτε νὰ ἔλθητε νὰ πίνετε τὸ τέιον μεθ’ ἡμῶν τὸ ἑσπέρας, θὰ εὐχαριστηθῶμεν νὰ σᾶς ἰδωμεν καὶ ν’ ἀκούσωμεν τὴν διήγησιν τῶν εἰς Μέγαρα περιπετειῶν σας.

Ολως πρόθυμος.

ΑΠΑΝΤΗΣΙΣ.

Αγαπητή μοι κυρία Α.

Ἡ πρόσκλησίς σας ὅπως ἔλθω πρὸς ἴμᾶς μετὰ τὴν δεῖπνον εἶναι φιλόξενος, καὶ δὲν ἔχω ἀνάγκην νὰ εἴπω πόσον εὐχάριστον θὰ μοι ἥτο νὰ τὴν ἐδεχόμην, ἀλλ’ ἀτυχῶς ἐκρυπτόγησα χθὲς εἰς τὴν ὁδὸν τῶν Πατησίων (ἥτις εἶναι βεβαίως ἡ μᾶλλον κονιορτώδης, προσήνεμος καὶ δυσάρεστος εἰς Ἀθήνας) καὶ δὲν μοι ἐπιτρέπει νὰ ἔξελθω τῆς οἰκίας. Ο σύνγρος μου εἶναι λίαν ἀπησχολημένος εἰς τὰς παλαιοαρχαιότητάς του, ὥστε νὰ μὴ σκέπτηται περὶ ἄλλου τινὸς μὴ τεθαμμένου τοιλάχιστον ἐπὶ 1000 ἔτη. Ἐλπίζω νὰ λάβω τὴν εὐχαρίστησιν νὰ σᾶς συναντήσω εἰς τὸν μέγαν ἀνακτορικὸν χορὸν τοῖν πρώτην τοῦ νέου ἔτους, εἰς ὃν, μοὶ εἶπον, πάντες προσκαλοῦνται.

Εἰμὶ μετὰ πολλῆς ἀγάπης ἡ φῦλη σας,

Υ. Χ.

(2) TO THE DIRECTOR OF THE POST OFFICE.

Sir,

I beg to inform you that I am now living in the house of Mr. Coupa, near the palace, and request that you will have all my letters sent there.

I am, sir, your obedient servant.

TO THE SAME.

Sir,

I beg to draw your attention to the following cases of negligence on the part of the Post-office. On Thursday last the mail came in at 11 a.m., but the postman did not bring my letters until late in the afternoon. On Saturday the mail came in at 10 a.m., but I did not receive my letters until late at night. As the mail for Europe goes out on Thursday and Saturday at 6 p.m., I was unable to answer the letters I received, and am forced to wait until next week. This is a matter of the utmost importance, and I request that you will enquire into it, and make every endeavour to have it rectified.

I am, etc.

TO THE SAME.

Sir,

I am leaving Athens on the 26th of this month, and request that all letters for me may be re-directed to Poste Restante, Trieste, until the 6th prox., and after that to Hotel Continental, Paris.

I am, etc.

(3) TO A GREEK MASTER.

Sir,

Mr. —— has recommended you to me as a teacher of Modern Greek. I should like to know what your usual charge is, and what time you have free. If you can come to my hotel at 4 o'clock to-morrow afternoon, I shall be glad of a personal interview.

Yours faithfully.

(2) ΠΡΟΣ ΤΟΝ ΔΙΕΥΘΥΝΤΗΝ ΤΩΝ ΤΑΧΥΔΡΟΜΕΙΩΝ.

Κύριε Διευθυντά,

Λαμβάνω τὴν τιμὴν νὰ γνωστοποιήσω ὑμῖν ὅτι κατοικῶ ἡδη εἰς τὴν
οἰκίαν τοῦ κυρίου Κούπα, πλησίον τῶν ἀνακτόρων, καὶ σᾶς παρακαλῶ
νὰ διατάξῃτε νὰ στέλλωνται ἐκεῖ ὄλαι αἱ ἐπιστολαὶ μου.

Διατελῶ μετὰ σεβασμοῦ ὑμέτερος θεράπων.

ΠΡΟΣ ΤΟΝ ΑΥΤΟΝ.

Ἄξιότιμε Κύριε,

Λαμβάνω τὴν τιμὴν νὰ σᾶς παρακαλέσω νὰ ἐπιστήσῃτε τὴν ὑμετέραν
προσοχὴν ἐπὶ τῶν ἔξῆς περιπτώσεων ἀμελείν τοῦ ταχυδρομείου.
Τὴν παρελθοῦσαν Πέμπτην τὸ ταχινῷμεῖον ἔφθασεν εἰς τὰς ἐνδεκα
π.μ., ἀλλ’ ὁ γραμματοκομιστής δέν μοι ἔφερε τὰς ἐπιστολὰς εἰνὴ
ἀργὰ μετὰ μεσημβρίαν. Τὸ Σάββατον τὸ ταχυδρομεῖον ἔφθασεν
εἰς τὰς δέκα π.μ., ἀλλὰ δὲν ἔλαβον τὰς ἐπιστολάς μους εἰνὴ ἀργὰ τὴν
νύκτα. Ἐπειδὴ τὸ ταχυδρομεῖον διὰ τὴν Εὐρώπην ἀναχωρεῖ τὴν
Πέμπτην καὶ τὸ Σάββατον εἰς τὰς ἔξ. μ.μ., δὲν ἴδυνήθην ν’ ἀπαρτήσω
εἰς τὰς ἐπιστολάς, τὰς ὅποιας ἔλαβον καὶ ἀναγκάζομαι ν’ ἀναμένω τὴν
προσεχῆ ἐβδομάδα. Τοῦτο εἶναι ἀντικείμενον ἵψετης σπουδαίητος
καὶ παρακαλῶ ὑμᾶς νὰ ἐφευρήσῃτε καταβάλλοντες πᾶσαν προσπάθειαν
πρὸς διόρθωσιν.

Διατελῶ κ.τ.λ.

Κύριε Διευθυντά, ΠΡΟΣ ΤΟΝ ΑΥΤΟΝ.

Προτίθεμαι ν’ ἀναχωρήσω ἔξ. Λαθρῶν τὴν εἰκοστὴν ἕκτην τοῦ μηνὸς
τούτου καὶ παρακαλῶ ὄλαι αἱ πρόσ. με ἐπιστολαὶ νὰ διευθύνωνται εἰς
Τεργέστην ‘Poste Restante’ μέχρι τῆς ἕκτης προσεχοῦς καὶ κατόπιν
εἰς τὸ Hôtel Continental εἰς Παρισίους. Διατελῶ κ.τ.λ.

Κύριε, (3) ΠΡΟΣ ΕΛΛΗΝΑ ΔΙΔΑΣΚΑΛΟΝ.

‘Ο κ. — σινέστησεν ίμας ὡς διδάσκαλον τῆς νέας Ἑλληνικῆς
γλώσσης. Ἐπεθύμουν νὰ μάθω ποίαν ἀμοιβὴν λαμβάνετε καὶ ποίας
ὅρας ἔχετε ἐλευθέρας. Ἐὰν δυνηθῆτε νὰ ἔλθητε εἰς τὸ ἔγαδοχεῖον
εἰς τὰς τέσσαρας μ.μ. τῆς αὔριον, θὰ εἰχαριστηθῶ νὰ λάβω προσωπικήν
τινα συνέντευξιν.

‘Υμέτερος.

ANSWER.

Sir,

My terms are three francs an hour for Greek lessons, but if you were here for some time, I would naturally make a reduction. I am employed at the Gymnasium (College) all the morning, but could come to you either in the afternoon or evening. I shall await your reply with impatience.

Yours obediently.

Sir,

I am going down to Phalerum to-morrow afternoon, so that I shall be unable to take my lesson. If you are disengaged in the evening, about 9 p.m., please come and see me.

Yours truly.

(4) To ENGAGE ROOMS.

Sir,

I shall arrive at your hotel by the steamboat from Marseilles to the Piraeus next week. Be so good as to retain a sitting-room and two bedrooms for me, and send a guide to meet the steamer at the harbour.

Yours, etc.

(5) To A DOCTOR, DEMANDING INSTANT ATTENDANCE.

Sir,

Be so good as to come and see me at once, as I am in great pain, and fear that it is the beginning of a severe illness.

Yours faithfully.

ΑΠΑΝΤΗΣΙΣ.

Αξιότιμε Κύριε,

Άμοιβὴν λαμβάνω τρία φράγκα τὴν ὥραν διὰ μαθήματα τῆς Ἑλληνικῆς, ἀλλ’ ἐὰν θὰ διαμείνητε ἐνταῦθα ἐπὶ τινα χρόνον, θὰ ἐλαττώσω φυσικῷ τῷ λόγῳ τὴν τιμήν. Εἶμαι ἐιησχολημένος δλην τὴν πρωΐαν εἰς τὸ γυμνάσιον, ἀλλὰ δύναμαι νὰ ἔρχωμαι πρὸς ὑμᾶς μετὰ μεσημβρίαν ἢ τὸ ἐσπέρας. **Άνυπομόνως ἀναμένω τὴν ἀπάντησίν σας.**

Ολως πρόθυμος.

Κύριε,

Θὰ κατέλθω εἰς Φάληρον αὔριον μετὰ μεσημβρίαν, ὥστε δὲν θὰ δυνηθῶ νὰ κάμω τὸ μάθημά μου. **Ἐὰν δὲν ἔχητε κώλυμά τι τὸ ἐσπέρας κατὰ τὴν ἐννάτην, ἐλθετε, παρακαλῶ, νά με ἰδητε.**

Υμέτερος.

(4) ΠΡΟΣ ΕΝΟΙΚΙΑΣΙΝ ΔΟΜΑΤΙΩΝ.

Κύριε,

Θὰ φθάσω εἰς τὸ ξενοδοχεῖον σας διὰ τοῦ ἐκ Μασσαλίας εἰς Πειραιᾶ ἀτμοπλοίου τῆς προσεχοῖς ἑβδομάδος. Λάζετε τὴν καλοσύνην νὰ μοὶ κρατήσητε μίαν αἴθουσαν καὶ δύο κοιτῶνας καὶ πέμψυτε ἓνα ὁδηγόν, κατὰ τὴν ἄφιξιν τοῦ ἀτμοπλοίου εἰς τὸν λιμένα.

Διατελῶ κ.τ.λ.

**(5) ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΙΑΤΡΟΝ, ΔΙ' ΉΣ ΖΗΤΕΙΤΑΙ
ΚΑΤΕΠΕΙΓΟΥΣΑ ΕΠΙΣΚΕΨΙΣ.**

Κύριε,

Λάζετε τὴν καλοσύνην νὰ ἐλθητε νὰ μ’ ἐπισκεφθῆτε ἀμέσως, ἐπειδὴ ὑποφέρω πολὺ καὶ φοβοῦμαι ὅτι τοῦτο εἶναι ἀρχὴ σοβαρᾶς ἀσθενείας.

Υμέτερος.

(6) REQUESTING LETTER OF INTRODUCTION.

Sir,

I am about to make a journey to Corfu. As I know that you are a native of that place, I venture to ask you to give me a letter of introduction to your friends there. Before leaving, I shall call to thank you for your extreme kindness to me during my stay here.

Yours very sincerely,

(7) TO THE MINISTER OF THE INTERIOR.

Sir,

I have the honour to inform you that I propose to make a tour through the interior of Greece, going from here to Mycenæ, and request that you will give me an assurance as to whether there is any danger to be apprehended from brigands. I was told in England by a friend, who is in the Turkish service, that it was unsafe to visit the Acropolis without a guard of soldiers. At first I did not venture to go there, but, encouraged by the example of some fellow-travellers, I sallied forth one day at 1 p.m., armed with a revolver, a heavy geological hammer, and an umbrella. As no attack was made upon me, I repeated the experiment, and, emboldened by success, now go there in the moonlight, unarmed and unattended, to the consternation of my wife, who threatens to come out from England and protect me from brigands.

Although, as you will perceive from the above account, I am a man of great courage and no prejudices, my duty towards my family would not allow me to start on my journey to Mycenæ without an explicit assurance from you, sir, that I shall incur no danger.

I have the honour to be, sir,

Your obedient servant.

Address—

To the Minister of the Interior, etc. etc.

(6) ΔΙ' ΗΣ ΖΗΤΕΙΤΑΙ ΕΠΙΣΤΟΛΗ ΣΥΣΤΑΤΙΚΗ.

Κύριε,

Προτίθεμαι νὰ ταξειδεύσω μέχρι Κερκύρας. Ἐπειδὴ δὲ γνωρίζω ὅτι κατάγεσθε ἐκ τοῦ τύπου ἐκείνου, τολμῶ νὰ ζητήσω παρ' ὑμῶν σιστατικὴν ἐπιστολὴν πρὸς τοὺς ἐκεῖ φίλους σας. Πρὶν ἡ ἀναχωρήσω θέλω σᾶς ἐπισκεφθῆ, ἵνα σᾶς εὐχαριστήσω διὰ τὴν μεγάλην πρὸς ἐμὲ καλοσύνην σας κατὰ τὴν ἐνταῦθα διαμονήν μου.

"Ολως ὑμέτερος.

(7) ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΕΠΙ ΤΩΝ ΕΣΩΤΕΡΙΚΩΝ ΥΠΟΥΡΓΟΝ.

Κύριε 'Υπουργέ,

Λαμβάνω τὴν τιμὴν νὰ γνωστοποιήσω ὑμῖν ὅτι προτίθεμαι νὰ περιέλθω τὸ ἐσωτερικὸν τῆς Ἑλλάδος, πηγαίνων ἐντεῖθεν εἰς Μυκήνας, καὶ παρακαλῶ νά με διαβεβαιώσῃτε περὶ τοῦ ἀν ἴπαρχη κίνδυνός τις νὰ συλληφθῶ ἀπὸ ληστάς. Φίλος μού τις ἐν Ἀγγλίᾳ, διατελῶν ἐν τουρκικῇ ὑπηρεσίᾳ, μοὶ εἶπεν ὅτι ἡτο ἐπικίνδυνον νὰ ἐπισκεφθῇ τις τὴν Ἀκρόπολιν ἄνευ συνοδείας στρατιωτῶν. Κατ' ἀρχὰς δὲν ἐτόλμων νὰ ὑπάγω ἐκεῖ, ἀλλ' ἐνθαρρύνθεις ἐκ τοῦ παραδείγματος συνοδοιπόρων τινῶν ἐξῆλθον ἡμέραν τιὰ περὶ τὴν πρώτην μ. μ. φέρων πολύκροτον, μεγάλην γεωλογικὴν σφύραν, καὶ μίαν ὑμπρεπέαν. Ἐπειδὴ οὐδεμία προσβολὴ ἐγένετο κατ' ἐμοῦ, ἐπανέλαβον τὸ πείραμα καὶ ἐνθαρρύνθεις ἐκ τῆς ἐπιτυχίας πηγαίνω τώρα ἐκεῖ, ὅταν ἡναὶ σελίνη, ἄνπλος καὶ ἄνευ συνοδείας πρὸς φύζον τῆς συζύγου μου, ἢτις ἀπειλεῖ νὰ ἔλθῃ ἀπὸ τὴν Ἀγγλίαν ὅπως μὲ προφυλάξῃ ἀπὸ τοὺς ληστάς.

Μολονότι, ως θέλετε παρατηρήσει, ἐκ τῆς ἄνω ὄιηγήσεως, εἴμαι ἄνθρωπος μεγάλης γενναιότητος καὶ ἄνευ προλήψεων, τὸ πρὸς τὴν οἰκογένειάν μου καθῆκον δὲν θά μοι ἐπέτρεπε νὰ ἐπιχειρήσω τὴν πεμψίγησίν μου εἰς Μυκήνας ἄνευ ῥητῆς διαβεβαιώσεως ἐκ μέρυς ὑμῶν. κύριε ὑπουργέ, ὅτι δὲν θὰ διατρέξω κίνδυνον τινά.

'Ἐπὶ τούτοις ὑποσημειοῦμαι εὖσεβάστως,

(Διεύθυνσις)

Ἐύπειθέστατος.

Τῷ κυρίῳ ἐπὶ τῶν Ἐσωτερικῶν 'Υπουργῷ ορ Πρὸς τὸ ἐπὶ τῶν Ἐσωτερικῶν 'Υπουργεῖον.

(8) REPLY.

Ministry of the Interior, Athens,

April 1, 1879.

Sir,

In reply to your communication to the Minister of the Interior, I am ordered to inform you that no case of brigandage has occurred within the frontiers of the Greek kingdom during the last eight years, and that you can travel anywhere you please in Greece without the slightest danger. Any reports you may have heard to the contrary are inspired by ignorance, prejudice, or malevolence, and may be entirely disregarded. I may further remark that Turkish officials are not usually the best authorities on Greek affairs, and that their views are too often discoloured by interest or by prejudice.

The earnest desire of the Greek Government is that Englishmen should travel in Greece, and learn to know the country and the people, and thus that knowledge of the truth may expose the absurdity of these stories.

I am, sir, your obedient servant.

(9) INFORMATION ABOUT ATHENS.

Dear Mr. ——,

Should you like to become a member of the Club during your stay at Athens? Strangers are admitted for a month without subscription, and I shall be most happy to put down your name, if you desire it. You will find there the 'Times' and 'Daily News,' with all the foreign and Greek newspapers and reviews, among others the 'Nineteenth Century.' There are billiard and card-rooms, but no restaurant. If you will call there at 5 p.m. this afternoon, and ask for me, I will introduce you to the principal members and show you the rooms.

Yours very truly.

(8) ΑΠΑΝΤΗΣΙΣ.

'Εν Ἀθήναις τῇ Ιη Ἀπριλίου 1879.

ΤΟ ΕΠΙ ΤΩΝ ΕΣΩΤΕΡΙΚΩΝ ΥΠΟΥΡΓΕΙΟΝ.

Κύριε,

Εἰς ἀπάντησιν τῆς ὑμετέρας αἰτήσεως πρὸς τὸν ὑπουργὸν τῶν ἐσωτερικῶν, ἔχω ἐντολὴν νὰ πληροφορήσω ὑμᾶς ὅτι δὲν ὑπάρχει παράδειγμα ληστείας ἐντὸς τῶν συνόρων τοῦ Ἑλληνικοῦ βασιλείου πρὸ τῶν τελευταίων ὀκτὼ ἔτῶν καὶ ὅτι δύνασθε νὰ ταξιδεύσητε ὁπουδήποτε εὐαρεστῆσθε ἐν Ἑλλάδι, ἀνευ τοῦ ἐλαχίστου κινδύνου. Πάσα φόμη, τὴν ὁποίαν ἔχετε ἵσως ἀκούσει περὶ τοῦ ἐναντίου, εἶναι ἔμπνευσις ἀγνοίας, προλήψεως, ἢ κακοβούλιας, καὶ δύναται τις ἐντελῶς τὰ τὴν περιφρονήσῃ. Δύναμαι προσέτι νὰ παρατηρήσω ὅτι ὑπάλληλοι Τοῦρκοι δὲν εἶναι συνήθως οἱ μᾶλλον ἀξιόπιστοι προκειμένου περὶ τῶν Ἑλληνικῶν πραγμάτων αἱ δὲ γνῶμαι των πηγάζουσιν ἐκ συμφέροντος ἢ προλήψεως.

'Η ζωηροτέρα ἐπιθυμία τῆς Ἑλληνικῆς κυβερνήσεως εἶναι τὸ νὰ ταξιδεύωσιν "Ἄγγλοι ἐν Ἑλλάδι, καὶ νὰ σπουδάζωσι τὴν χώραν καὶ τὸν λαόν, ὅπως ἡ γνῶσις τῆς ἀληθείας ἐκθέσῃ τὸ γελοῖον τῶν μύθων τυύτων.

Διατελῶ μετὰ τῆς προσηκούσης ὑπολήψεως πρόθυμος.

(9) ΠΛΗΡΟΦΟΡΙΑΙ ΠΕΡΙ ΑΘΗΝΩΝ.

'Αγαπητέ μοι κύριε ——,

Ἐπιθυμεῖτε νὰ γείνητε μέλος τῆς Λέσχης κατὰ τὴν ἐν Ἀθήναις διαμοιήν σας; Οἱ ξένοι εἶναι δεκτοὶ ἐν αὐτῇ ἐπὶ ἓνα μῆνα ἄνευ συνδρομῆς· θὰ ἡμαι δὲ λίαν εὐτυχὴς νὰ καταγράψω τὸ ὄνομά σας, ἀν εὐαρεστῆσθε. Θὰ εῦρητε ἐκεῖ τοὺς 'Καιροὺς,' τὰ "Ἡμερήσια Νέα," καὶ ὅλας τὰς ξένας καὶ Ἑλληνικὰς ἐφημερίδας καὶ περιοδικά, ἐν οἷς καὶ τὴν 'Δεκάτην Ἐννάτην Ἐκανονιστηρίδα.' 'Υπάρχουσι σφαιριστήρια καὶ δωμάτια χαρτοπαιγνίου, ἀλλ' οὐχὶ καὶ ἐστιατόριον.' 'Ἐὰν θελητε νὰ περάσητε ἀπ' ἐκεῖ εἰς τὰς πέντε μ. μ. τῆς σήμερον καὶ μὲ ζητήσητε, θὰ παρουσιάσω ὑμᾶς εἰς τὰ κυριώτερα μέλη καὶ θὰ σᾶς δείξω τὰ δωμάτια.

'Ολως ὑμέτερος.

Dear Mr. R——,

I have only just received your kind note, owing probably to some mistake on the part of the messenger, and hasten to answer it with all speed. The proposal you make I shall accept most gladly, and will call at the Club, as you suggest, at 5 p.m.

Yours sincerely.

Dear Mr. G——,

You told me the other day that you would like to come and see us play lawn-tennis at Phalerum. If it is fine to-morrow, I am going down by the 2.30 p.m. train, and expect to meet the officers of the English ship at the Piræus there. If you will meet me at the corner of the Rue Hermes and the Place de la Constitution at 2.10 p.m. we can go in a carriage or by omnibus to the station. It is only ten minutes by rail to Phalerum, so that we can have a game and take the 4 p.m. train back to Athens. I believe I am right in thinking that trains run every half-hour in the afternoon both from Athens and the Piræus. Please send an answer by the bearer.

Yours very truly.

Dear Sir,

I should have been delighted to come to Phalerum with you, but to-morrow afternoon am obliged to attend the funeral of an old friend, who died this morning. It would be interesting for you to come too, and I can promise you that it will not be so lugubrious a ceremony as in England. The procession will pass the Chamber of Deputies at 2.15 p.m., where I hope you will join me. We can go to Phalerum some other day, but you must not count upon me as a player, your English games are too violent and dangerous.

Yours very truly,

G

Αγαπητέ μοι κύριε Ρ.

Μόλις πρὸ μικροῦ ἔλαβον τὴν εἰμενῆ ἐπιστολήν σας, ἔνεκα λάθους τινὸς πιθανὸν τοῦ κομιστοῦ, καὶ σπεύδω ν' ἀπαντήσω. Τὴν πρότασιν, τὴν δόποίαν μοι κάμνετε, ἀποδέχομαι λίαν ἀσμένως καὶ θέλω ἔλθει εἰς τὴν Λέσχην ὡς μοι γράφετε εἰς τὰς πέντε μετὰ μεσημβρίαν.

Σᾶς ἀσπάζομαι, ὁ φίλος σας.

Αγαπητέ μοι κύριε Γ.

Μοὶ εἴπετε πρό τινων ἡμερῶν ὅτι εἰχαρίστως θὰ ἔλθητε νὰ ἴδητε ἡμᾶς παῖζοντας lawns-tennis εἰς Φάληρον. Ἐὰν ἦναι καλὸς καιρὸς αἱριον προτίθεμαι νὰ κατέλθω διὰ τῆς ἀμαξοστοιχίας τῶν διο καὶ ἡμισείας μ. μ., ἐλπίζων νὰ σινυντήσω τοὺς ἀξιωματικοὺς τοῦ ἀγγλικοῦ πλοίου τοῦ σταθμεύοντος εἰς Πειραιᾶ. Ἐὰν θέλητε νὰ μὲ συνυντήσητε εἰς τὴν γωνίαν τῆς ὁδοῦ 'Ερμοῦ καὶ πλατείας Συντάγματος εἰς τὰς δύο μ. μ. δυνάμεθα νὰ ὑπάγωμεν ἐφ' ἄμαξης ἢ διὰ τοῦ λεωφορείου εἰς τὸν σταθμόν. Μέχρι Φαλήρου διὰ τοῦ σιδηροδρόμου εἶναι μάνον δέκα λεπτά, ὥστε δυνάμεθα νὰ παίξωμεν καὶ νὰ ἐπανέλθωμεν εἰς Ἀθήνας διὰ τῆς ἀμαξοστοιχίας τῶν τεσσάρων μ. μ. Νομίζω ὅτι δὲν σφάλλω φρουρῶν ὅτι αἱ ἀμαξοστοιχίαι ἀναχωροῦσι καθ' ἡμίσειαν ὥραν μετὰ μεσημβρίαν καὶ ἐξ Ἀθηνῶν καὶ ἐκ Πειραιῶς. Ἀποστεῖλατέ μοι, παρακαλῶ, διὰ τοῦ κομιστοῦ ἀπάντησιν.

"Ολως ὑμέτερος.

Αγαπητὲ Κύριε,

Εὐχαρίστως ἥθελον μεταβῆ εἰς Φάληρον μεθ' ὑμῶν, ἀλλ' αἱριαν μετὰ μεσημβρίαν ἔλμαι ὑποχρεωμένος ν' ἀκολουθήσω τὴν κηδείαν παλαιοῦ φίλου ἀποθανόντος σήμερον τὴν πρωΐαν. Ἡθελεν εἴσθαι ἐνδιαφέρον καὶ διὰ σᾶς ἐπίσης ἐὰν ἔλθητε καὶ σᾶς ἵπσωχομαι ὅτι δὲν εἶναι τόσον πένθιμος τελετὴ ὡς ἐν Ἀγγλίᾳ. Η κηδεία θὰλει ὀιέλθει πρὸ τοῦ Βουλευτηρίου εἰς τὰς δύο καὶ ἐν τέταρτον μ.μ., ὅπου ἐλπίζω θὰ μὲ συνυντήσητε. Ἡμποροῦμεν νὰ καταβῶμεν εἰς Φάληρον ἄλλην τινὰ ἡμέραν, ἀλλὰ δὲν πρέπει νὰ μὲ θεωρῆτε ὡς παίκτην τὰ ἀγγλικὰ παιγνίδιά σας εἶναι πολὺ βίαια καὶ κινδυνώδη.

"Ολως ὑμέτερος, Γ

PART III.

PASSAGES FROM GREEK AUTHORS

FROM B.C. 850 TO A.D. 1821.

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* Translations in Modern Greek are attached to Nos. 1, 2, 3, 4.

I.

HOMER, B.C. 850.

ODYSSEY, Book VI, lines 48-157.

Αὐτίκα δ' Ἡώς ἡλθεν ἐνθρονος, ἢ μιν ἔγειρεν
 Ναυσικαάν εὔπεπλουν· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον
 Βῆ δ' ἵμεναι κατὰ δώμαθ', ἵν' ἀγγεῖλει τοκεῦσιν,
 Πατρὶ φίλῳ καὶ μητρὶ⁵⁰ κιχήσατο δ' ἐνδον ἐόντας.
 'Η μὲν ἐπ'⁵⁰ ἐσχάρῃ ἥστο σὺν ἀμφιπόλοισι γυναιξὶν,
 'Ηλάκατα στρωφῶσ' ἀλιπόρφυρα⁵⁰ τῷ δὲ θύραζε
 'Ερχομένῳ⁵⁰ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
 'Ἐς βουλὴν, ἵνα μιν κάλεον Φαίκες ἀγανοί.
 'Η δὲ μάλ⁵⁰ ἄγχι στάσα φίλον πατέρα προσέειπεν
 "Πάππα φίλ⁵⁰, οὐκ ἀν δή μοι ἐφοπλίσσειας ἀπήνην
 'Υψηλὴν εὔκυκλον, ἵνα κλυτὰ εἴματ⁵⁰ ἄγωμαι
 'Ἐς ποταμὸν πλυνέουσα, τά μοι ῥερυπωμένα κεῖται;
 Καὶ δὲ σοὶ αὐτῷ ἕοικε μετὰ πρώτοισιν ἐόντα
 Βουλὰς βουλεύειν καθαρὰ χροὶ εἴματ⁵⁰ ἔχοντα.
 Πέντε δέ τοι φίλοι νίες ἐνὶ μεγάροις γεγάσιν,
 Οἱ δύ⁵⁰ ὄπνιοντες, τρεῖς δ' ἡΐθεοι θιλέθοντες⁵⁰
 Οἱ δ' αἰὲν ἐθέλουσι νεόπλυτα εἴματ⁵⁰ ἔχοντες
 'Ἐς χορὸν ἔρχεσθαι⁵⁰ τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν."

⁵⁰ Ως ἔφατ⁵⁰ αἰδετο γάρ θαλερὸν γάμον ἔξονομῆναι
 Πατρὶ φίλῳ⁵⁰ δὲ πάντα νόει, καὶ ἀμείβετο μύθῳ⁵⁰
 "Οὕτε τοι ἡμίόνων φθονέω, τέκος, οὕτε τευ ἄλλου.
 "Ερχεν⁵⁰ ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
 'Υψηλὴν εὔκυκλον, ὑπερτερίη ἀραρυῖαν."⁵⁰

⁵⁰ Ως εἰπὼν δμώεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.
 Οἱ μὲν ἄρ⁵⁰ ἐκτὸς ἄμαξαν ἐντροχον ἡμιονείην.
 "Οπλεον, ἡμιόνους θ⁵⁰ ὑπαγον⁵⁰ ζεῦξάν θ⁵⁰ ὑπ' ἀπήνη⁵⁰
 Κούρη δ' ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινήν,
 Καὶ τὴν μὲν κατέθηκεν ἐϋξέστω ἐπ' ἀπήνη,

MODERN GREEK.

I.

FROM THE TRANSLATION OF D. BIKELAS.¹

Κι' ὅταν ἐπρόβαλ' ἡ Αὐγή, σὲ δύξα θρονιασμένη,
 'Η Ναυσικά 'ξύπνησε ἡ λαμπροφορεμένη,
 Κ' ἔκεινα ποῦ εἴδε 'κίνησε νὰ 'πῆ 's τὰ γονικά της.
 'Η μάνα της εἰς τὴν γωνιὰ καθότουν μὲ ταῖς δούλαις,
 Νῆμα 'πὸ κόκκινο μαλλὶ 's τὴν ρόκα της νὰ γνέθη.
 Τὸν ἀκριβὸ πατέρα της τὸν 'πρόφθασε 's τὴν θύρα,
 Ποῦ 's τὴν βουλὴν οἱ Φαίακες τὸν πρόσμεναν νὰ 'πάγῃ.
 Κ' ἡ Ναυσικά στάθηκε σιμά του καὶ τοῦ λέγει:
 "Παππᾶ μου, δίδεις προσταγή 's τοὺς δούλους νὰ μοῦ ζέψουν
 Τὴν ἄμαξα τὴν ὑψηλή, νὰ πάω 's τὸ περιγιάλι,
 Τὰ ἄπλυτα φορέματα νὰ πλύνω 's τὸ ποτάμι,
 Γιατί σοῦ πρέπει 's τὴν βουλὴν, ὅπου 'σαι μέσ' 's τοὺς πρώτους,
 Νὰ φαίνεσαι μὲ διόπαστρα φορέματα 'ντυμένος"
 Κ' οἱ πέντε γιοί σου οἱ ἀκριβοί, πῶχεις καὶ ζοῦν μαζῆ σου,
 Οἱ τρεῖς ἀκόμη ἐλεύθεροι, κ' οἱ δύω πανδρεμένοι,
 Μοῦ θέλουν ροῦχα νειόπλυτα νὰ ἔχουν κάθε 'μέρα
 "Οταν πηγαίνουν 's τὸν χορό, — κ' εἰν' ἡ δουλειὰ 'δικῇ μου."
 Αὐτὰ τοῦ εἶπε· 'ντράπηκε νὰ πῆ γιὰ ταῖς χαραῖς της.
 Πλὴν ὅλα ὁ πατέρας της τὰ ἔννοιωσε καὶ λέγει:
 "Δὲν σοῦ φιλαργυρεύομαι παιδί μου τὰ μουλάρια,
 Μηδ' ἄλλο πράγμα· — ἔλα 'δὼ οἱ δούλοι νὰ σ' τὰ ζέψουν
 'Σ τὴν ἄμαξα τὴν ὑψηλή, τὴν τεχνοκαμωμένη."
 Δίνει 's τοὺς δούλους προσταγή, κι' ἀμέσως ἐτοιμάζουν
 Τὴν ἄμαξα τὴν ὡμορφή καὶ ζεύγον τὰ μουλάρια,
 'Ενῷ ἡ κόρη τὰ λαμπρὰ φορέματ' ἐτοιμάζει,
 Τὰ φέρνει, καὶ 's τὴν ἄμαξα ἐπάνω τὰ φορτάνει.

¹ This translation is in the common dialect of the people. If it is found difficult, we recommend the student to turn to the translations from Xenophon, Herodotus, and Plutarch. The metre is the 'political.' See § 98.

ANCIENT GREEK.

Μῆτηρ δ' ἐν κίστῃ ἐτίθει μενοεικένει ἐδωδὴν
 Παντοίην, ἐν δ' ὅψα τίθει, ἐν δ' οἶνον ἔχευεν
 Ασκῷ ἐν αἰγείῳ^{} κούρη δ' ἐπεβήσετ[†] ἀπήνης.
 Δῶκεν δὲ χρυσέην ἐν ληκύθῳ ὑγρὸν ἔλαιον,
 Εἴως χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν. 80
 *Η δ' ἔλαζεν μάστιγα καὶ ἡνία σιγαλόεντα,
 Μάστιξεν δ' ἐλάαν[‡] καναχὴ δ' ἦν ἡμιόνοιν.
 Αἱ δ' ἄμοτον τανύοντο, φέρουν δ' ἐσθῆτα καὶ αὐτὴν,
 Οὐκ οἶην[§] ἀμα τῇ γε καὶ ἀμφίπολοι κίον αὖλαι.
 Αἱ δ' ὅτη δὴ ποταμοῖο ρόον περικαλλέέντι[¶] ἵκοντο,
 *Ενθ' ἥτοι πλυνοὶ ἥσαν ἐπηετανοὶ, πολὺ δ' ὕδωρ
 Καλὸν ὑπεκπρορέει μᾶλα περ ρυπόωντα καθῆραι,
 *Ενθ' αἵ γ' ἡμιόνους μὲν ὑπεκπροέλυσταν ἀπήνης.
 Καὶ τὰς μὲν σεῦναν ποταμὸν πάρα δινήεντα
 Τρώγειν ἄγρωστιν μελιηδέα^{**} ταὶ δ' ἀπ' ἀπήνης 90
 Εἴματα χερσὸν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,
 Στεύζον δ' ἐν βόθροισι θωῶς ἔριδα προφέρουσαι.
 Αὐτὰρ ἐπεὶ πλῦνάν τε κάθηράν τε ρύπα πάντα,
 *Ἐξείης πέτασαν παρὰ θῖν' ἀλὸς, ἥχι μάλιστα
 Λάγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα.
 Αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ[†] ἐλαίῳ
 Δεῖπνον ἐπειθ' εἴλοντο παρ[¶] ὅχθησιν ποταμοῖο,
 Εἴματα δ' ἡελίοιο μένον τερσήμεναι αὐγῆ.
 Αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαί τε καὶ αὐτὴ,
 Σφαίρη ταὶ γ' ἄρ[¶] ἐπαίξον, ἀπὸ κρήδεμνα βαλοῦσται. 100
 Τῇσι δὲ Ναυσικάα λευκώλενος ἥρχετο μολπῆς.
 Οὕη δ' *Ἀρτεμις εἰσὶ κατ' οὔρεος ιοχέαιρα,
 *Η κατὰ Τηνύγετον περιμήκετον ἢ *Ἐρύμανθον,
 Τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισιν.
 Τῇ δέ θ' ἀμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
 *Ἀγρονόμοι παίζονται· γέγηθε δέ τε φρένα Λητώ·
 Πασάων δ' ὑπὲρ ἦ γε κάρη ἔχει ἡδὲ μέτωπα,

MODERN GREEK.

Κι' ὅταν ἀνέβηκε κι' αὐτή, ἡ μάνα της τῆς δίνει
Κρασὶ 'σὲ τράγινο ἀσκί, προσφάγι σὲ καλάθι,
Καὶ λάδι ὑγρὸ τῆς ἔδωκε 'σ' ὄλόχρυσο σταμνάκι
Γιὰ ν' ἀλειφθῆ 'σ τὸν ποταμὸν μὲ ταῖς συντρόφισσαῖς της.
Παιίρνει τὰ ὄλόλαμπρα λωριά, πέρνει ραβδὸν 'σ τὸ χέρι,
Δίνει βιτζιὰ τῶν μουλαριῶν, καὶ τρέχουνε μὲ κρότο,
Καὶ πᾶν μὲ πάτημα γοργό, καὶ φέρνουνε τὰ ροῦχα,
Κὶ αὐτήν, καὶ τὰ κοράσια της ὅποῦ τὴν συντροφεύουν. —
Κ' ἐφθάσανε σ' τοῦ ποταμοῦ τὸ κρυσταλλένιο ρεῦμα,
'Εκεῖ ποὺ τρέχει τὸ νερὸ, καθάριο καὶ ὥραῖο,
Καὶ πᾶρχονται καὶ πλένουνε ἡ κόραις τῶν Φαιάκων. —
'Ελύσαν ἀπ' τὴν ἄμαξα ἡ νέαις τὰ μουλάρια,
Καὶ 'σ τ' ἀφρισμένου ποταμοῦ τὰ ἔδιωξαν τὰ πλάγια,
'Ελεύθερα νὰ βόσκουνε τὸ πράσινο χορτάρι.
Κατόπιν ἐσηκώσανε ὅλαις μαζῆ 'σ τὰ χέρια
Τὰ ροῦχ' ἀπὸ τὴν ἄμαξα, καὶ τὰ βυντοῦν 'σ τὸ ρεῦμα,
Καὶ τὰ πατοῦνε 'σ ταῖς λακιαῖς, μὲ γέλοια, μὲ παιγνίδια.
Κι' ἀφοῦ τὰ 'καθαρίσανε 'σ τὸ δροσερὸ ποτάμι,
'Αράδ' ἀράδα τ' ἀπλωσαν εἰς τοῦ γιαλοῦν τὴν ἄκρη,
'Εκεῖ ποὺ σπρώχνει 'σ τὴν ἔηρὰ τὸ κῦμα τὰ λιθάρια.
Καὶ τὰ κοράσια 'λούσθηκαν κι' ἀλείφθηκαν μὲ λάδι,
Κ' ἐκάθισαν νὰ φάν ψωμὶ 'σ τοῦ ποταμοῦ τὸ πλάγι,
'Ενῷ τὰ ροῦχα στέγνωναν 'σ τοῦ ἥλιου τὴν λαμπράδα.
Καὶ ὅταν ἔφαγαν ψωμί, ἐλύσαν τὰ μαλλιά τους,
Καὶ μὲ τὴν σφαῖρα παίζανε κ' ἐτρέχανε ἡ δούλαις,
'Ενῷ ταῖς ἐτραγούδαεν ἡ ἀσπρολαίμα κόρη.
'Ετσ' ἡ θεὰ ἡ Ἀρτεμις ποὺ ἀγαπᾶ τὰ τόξα,
'Οταν τοὺς κάπρους κυνηγᾶ, ἡ τὰ γοργὰ ἐλάφια,
'Σ τοῦ Ταῦγέτου ταῖς κορφαῖς, 'σ ταῖς ράχαις τοῦ Ἐρυμάνθου,
Κ' ἡ Νύμφαις τὴν ἀκολουθοῦν, τοῦ Δία θυγατέραις, —
Τρέχοιν καὶ παίζουν, — κ' ἡ Λητὼ θωρεῖ κι' ἀναγαλλιάζει,
Τὶ ἔχ' ἀπ' ὅλαις πιὸ ψηλὰ ἐκείνη τὸ κεφάλι,

ANCIENT GREEK.

‘Ρεῦά τ’ ἀριγνώτη πέλεται, καλὰ δέ τε πᾶσαι·

‘Ως ἡγ’ ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμής.

‘Αλλ’ ὅτε δὴ ἄρ’ ἔμελλε πάλιν οἰκόνδε νέεσθαι
Ζεύξασ’ ἡμιόνους πτύξασά τε εῖματα καλὰ,
“Ενθ’ αὐτ’ ἄλλ’ ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
‘Ως Ὁδυσσεὺς ἔγροιτο, ἵδοι τ’ εὐώπιδα κούρην,
“Η οἱ Φαιήκων ἀνδρῶν πόλιν ἥγήσαιτο.

Σφαιραν ἔπειτ’ ἔρριψε μετ’ ἀπφίπολον βασιλεια·

‘Αμφιπόλου μὲν ἄμαρτε, βαθείη δ’ ἔμβαλε δίνη,
Αἱ δ’ ἐπὶ μακρὸν ἄυσταν· ὁ δ’ ἔγρετο δῖος Ὅδυσσεὺς,
‘Εζόμενος δ’ ὄρμανε κατὰ φρένα καὶ κατὰ θυμόν·
““Ω μοι ἔγώ, τέων αὐτεῖ βροτῶν ἐσ γαῖαν ἱκάνῳ;

‘Η ρὸς οὖ γ’ ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,

‘Ηε φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεουδῆς;

‘Ως τέ με κουράων ἀμφήλυνθε θῆλυς ἀυτὴ,

Νυμφάων, αἱ ἔχουσ’ ὄρέων αἰπεινὰ κάρηνα
Καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.

‘Η νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων;

‘Αλλ’ ἄγ’ ἔγών αὐτὸς πειρήσομαι ἡδὲ ἵδωμαι.”

‘Ως εἰπὼν θάμνων ὑπεδύσετο δῖος Ὅδυσσεὺς,
‘Ἐκ πυκινῆς δ’ ὕλης πτύρθον κλάσε χειρὶ παχείῃ
Φύλλων, ὡς ρύσαιτο περὶ χροὶ μήδεα φωτός.

Βῆ δ’ ἴμεν ὡς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθὼς,

‘Ος τ’ εἰσ’ ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὅσσε

Δαιέται· αὐτὰρ ὁ βουσὶ μετέρχεται ἢ ὀλέσσιν

‘Ηε μετ’ ἀγροτέρας ἐλάφους· κέλεται δέ ἔ γαστηρ
Μήλων πειρήσοντα καὶ ἐσ πυκινὸν δόμον ἐλθεῖν.

‘Ως Ὁδυσσεὺς κούρησιν ἐϋπλοκάμωισιν ἔμελλεν

Μίξεσθαι γυμνός περ ἐών· χρειώ γὰρ ἵκανεν.

Σμερδαλέος δ’ αὐτῆσι φάνη κεκακωμένος ἀλμη,

Τρέσσαν δ’ ἄλλυδις ἄλλῃ ἐπ’ ἥϊόνας προύχούστας.

Οὕ δ’ Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη

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MODERN GREEK.

Κι' ἀπ' ὅλαις ξεχωρίζεται, ἀν κι' ὅλαις εἰν' ὥραιάισι.
 "Ετο' ἀπ' ταῖς δούλαις της κι' αὐτή, — ἀφίλητη παρθένα. —
 Καὶ ὅταν ἥλθε ὁ καιρὸς γιὰ νὰ γυρίσουν πίσω,
 Διπλόνουν τὰ φορέματα καὶ ζεύγουν τὰ μουλάρια.
 Τότ' ἡ θεὰ ἡ γαλανὴ βουλιέται νὰ ξυπνήσῃ
 Τὸν Ὀδυσσέα, γιὰ νὰ ἰδῃ τὴν ὄμορφη τὴν κόρη,
 Ποῦ θᾶχη ὁδηγήτρια 's τὴν πόλι τῶν Φαιάκων. —
 Τὴν σφαῖρα σὲ μιὰ δοῦλα της ρίχν' ἡ βασιλοποῦλα:
 Τὴν δοῦλα δὲν ἐπίτυχε καὶ πέφτει 's τὸ ποτάμι,
 Κι' ὅλα μαζῆ 'ψηλὴ φωνὴ ἐσύραν τὰ κοράσια.
 "Ο θόρυβος ἔξυπνησε τὸν δόλιον Ὀδυσσέα
 Κ' ἐκάθισε, καὶ ἄκουε, κ' ἐλόγιαζε 's τὸν νοῦ του:
 "Αλλοίμονον! ποῦ βρίσκομαι; σὲ τί ἀνθρώπων μέρη;
 Μὴν εἶναι ἄγριοι, σκληροί, χωρὶς δικαιοσύνη;
 Η δίκαιοι, φιλόξενοι, καὶ τὸν θεὸν φοβοῦνται;
 "Ωσὰν ν' ἀντήχησε φωνὴ μακριά μου γυναικίσια
 Μὴ Νύμφαις εἶναι, τὰ 'ψηλὰ π' ὄριζουν κορφοβούνια,
 Καὶ ταῖς πηγαῖς τῶν ποταμῶν, τὰ δροσερὰ λαγκάδια;
 "Η μῆπως ζοῦν ἐδῶ θιητοὶ κι' ἀνθρώπινα λαλοῦνε;
 "Εμπρὸς, ἀς πάγω νὰ τοὺς 'δῶ, νὰ μάθω καὶ ποῦ εἴμαι." —
 Εἶπε, κι' ἀνασηκώθηκε ἀνάμεσ' ἀπ' τοὺς θάμνους,
 Κ' ἔνα κλωνάρι φουντωτὸ μὲ τὸ βαρύ του χέρι
 "Ετσάκισε κ' ἐσκέπασε τ' ὄλόγυμνο κορμί του.
 "Ωσὰν βουνίσιος λέοντας ποῦ 's τὴν ἐρμιὰ προσμένει,
 Καὶ ἀψηφάει καὶ βροχὴ κι' ἀγέρα ποῦ τὸν δέρνουν,
 "Ενῶ 's τὰ μέλη τὰ γερὰ τὴν δύναμί του νοιώθει.
 "Βγάζουν τὰ 'μάτια του φωτιά, καὶ πέφτει 's ὅ, τι εὔρει,
 "Σὲ βώδια, γύδια, πρόβατα, καὶ 'σὲ γοργὰ ἐλάφια,
 "Οταν ἡ πεῖν' ἀπ' τὰ βουνὰ τὸν σπρώχην νὰ καταιβῇ
 Εἰς τῶν ἀνθρώπων τὰ χωριὰ καὶ 's τὰ μανδριὰ νὰ πέσῃ."
 "Ετσι κι' αὐτός, ἀν καὶ γυμνός, τὸν ἔσπρωχν' ἡ ἀνάγκη
 Νὰ σμίξῃ τὰ χρυσόμαλλα κοράσια 's τ' ἀκρογιάλι. —

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Θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἶλετο γυίων.
 Στῇ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὁδυσσεὺς
 * Η γούνων λίσσοιτο λαβῶν εὐώπιδα κούρην,
 * Ή αὗτως ἐπέεστιν ἀποσταδὰ μειλιχίοισιν
 Λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δοίη.
 * Ως ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 Λίσσεσθαι ἐπέεστιν ἀποσταδὰ μειλιχίοισιν,
 Μή οἱ γοῦνα λαβόντι χολώσαιτο φρένα κούρη.
 Αὔτικα μειλίχιον καὶ κερδαλέον φάτο μῦθον·
 “Τουνοῦμαί σε, ἄνασσα· θεός νύ τις ἦ βροτός ἐσσι;
 Εὶ μέν τις θεός ἐσσι, τοὶ οὐρανὸν εὑρὸν ἔχουσιν,
 * Αρτέμιδί σε ἔγωγε, Διὸς κούρη μεγάλοιο,
 Εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐίσκω·
 Εὶ δέ τις ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσιν,
 Τρισμάκαρες μὲν σοὶ γε πατὴρ καὶ πότνια μῆτηρ,
 Τρισμάκαρες δὲ κασίγνητοι· μᾶλα ποῦ σφισι θυμὸς
 Αἰὲν ἐϋφροσύνησιν λαίνεται εῖνεκα σεῖο,
 Λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.

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‘Η *ηραῖς*, ἂμα τὸν εἴδανε γυμνό, θαλασσωμένο,
Τρομάξανε κ’ ἐσκόρπισαν’ σ τοὺς βράχους, ’δῶθ’ ἐκείθε.
‘Η κόρη μόνη ἀπέμεινε τοῦ βασιλῆ μὲ θάρρος,
Τί γέ ’Αθηνᾶ ἀπ’ τὰ γόνατα τῆς ἔβγαλε τὸν φόβον,
Κ’ ἐστάθηκε. — Κ’ ἐλόγιαζεν ὁ δόλιος ’Οδυσσέας,
*Η νὰ σιμώσῃ ἀπὸ κοντὰ νὰ τὴν παρακαλέσῃ,
*Η νὰ τῆς ’πῆ ἀπὸ μακρὶ μὲ λόγια μελωμένα,
Νὰ δείξῃ ποῦ ’ναι τὸ χωριό, καὶ νὰ τοῦ δώσῃ ροῦχα.
Καὶ τοῦ ἐφάνηκε καλὸ κι’ ὠφέλιμο πῶς θὰ ’ναι
Απὸ μακρὶ λυπητερὰ νὰ τὴν παρακαλέσῃ,
Μὴ τύχ’ ἡ κόρη κι’ ὄργισθῇ τὸ γόν’ ἀν τῆς ἀγγίξῃ.
Καὶ λέγει της ἀπὸ μακρὶ μὲ λόγια μελωμένα :
“ ’Ελέησέ με, κι’ ἀν θεὰ ἡ κι’ ἀν γυναῖκα ἥσαι.
*Λν κατοικῆς τὸν οὐρανὸ μὲ τοὺς θεοὺς τοὺς ἄλλους,
*Η ὡμορφιά, τ’ ἀνάστημα, ἡ χάρις σου μοῦ λένε
Πῶς εἶσαι ἡ ’Αρτέμιδα, τοῦ Δία θυγατέρα.
Κι’ ἀν ἥσαι ἄνθρωπος καὶ σὺ καὶ κατοικῆς τὸ χῶμα,
*Ἄσ χαίρετ’ ὁ πατέρας σου κ’ ἡ ἀκριβή σου μάνα,
Κ’ οἱ ἀδελφοί σου ἄσ χαίρωνται· γιατὶ πολὺ γέ ψυχή τους
Θ’ ἀναγαλλιάζει ἀπὸ χαρὰ γιὰ σ’ σένα, ὅταν βλέπουν
Τέτοια ἀνθισμένη ὡμορφὶ μέσ’ σ τὸν χορὸν νὰ μπαίνῃ.

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II.

HERODOTUS, B.C. 450.

BOOK VIII, CHAP. 59, 60.

LIX. Ὡς δὲ ἄρα συνελέχησαν, πρὶν ἡ τὸν Εὐρυβιάδεα προθεῖναι τὸν λόγον, τῶν εἴνεκα συνήγαγε τοὺς στρατηγοὺς, πολὺς ἦν ὁ Θεμιστοκλέης ἐν τοῖσι λόγοισι, οἵα κάρτα δεόμενος λέγοντος δὲ αὐτοῦ, ὁ Κορίνθιος στρατηγὸς, Ἀδείμαντος ὁ Ὁκύτου, εἶπε· “Ὥ Θεμιστόκλεες, ἐν τοῖσι ἀγώσι οἱ προεξανιστάμενοι ῥαπίζονται.” ὁ δὲ, ἀπολυνόμενος, ἔφη, “Οἱ δέ γε ἐγκαταλειπόμενοι οὐ στεφανεῦνται.”

LX. Τότε μὲν ἡπίως πρὸς τὸν Κορίνθιον ἀμείψατο· πρὸς δὲ τὸν Εὐρυβιάδεα ἔλεγε ἐκείνων μὲν οὐκέτι οὐδὲν τῶν πρότερον λεχθέντων, ὡς, ἐπεὰν ἀπαίρωσι ἀπὸ Σαλαμῖνος, διαδρήσονται παρεόντων γὰρ τῶν συμμάχων οὐκ ἔφερε οἱ κόσμον οὐδένα κατηγορέειν· ὁ δὲ ἄλλου λόγου εἶχετο, λέγων τάδε· 1. “Ἐν σοὶ νῦν ἔστι σῶσαι τὴν Ἑλλάδα, ἦν ἐμοὶ πείθη ναυμαχίην αὐτοῦ μένων πυλέεσθαι, μηδὲ, πειθόμενος τούτων τοῖσι λέγουσι, ἀναζεύξης πρὸς τὸν Ἰσθμὸν τὰς νῆσας. ἀντίθες γὰρ ἔκάτερον, ἀκούσας. πρὸς μὲν τῷ Ἰσθμῷ συμβάλλων, ἐν πελάγει ἀναπεπταμένῳ ναυμαχήσεις, ἐσ δὲ ἦκιστα ἡμῖν σύμφορον ἔστι, νῆσας ἔχουσι βαρυτέρας καὶ ἀριθμὸν ἐλάσσονας· τοῦτο δὲ, ἀπολέεις Σαλαμῖνά τε καὶ Μέγαρα καὶ Αἴγιναν, ἦνπερ καὶ τὰ ἄλλα εὐτυχήσωμεν, ἅμα γὰρ τῷ ναυτικῷ αὐτῶν ἔψεται καὶ ὁ πεξὸς στρατός. καὶ οὕτω σφέας αὐτὸς ἄξεις ἐπὶ τὴν Πελοπόννησον, κινδυνεύσεις τε ἀπάσῃ τῇ Ἑλλάδι. 2. * Ήν δὲ τὰ ἔγω λέγω ποιήσης, τοσάδε ἐν αὐτοῖσι χρηστὰ εὑνήσεις· πρῶτα μὲν, ἐν στεινῷ συμβάλλοντες νησὶ διλύγησι πρὸς πυλλὺς, ἦν τὰ οἰκότα ἐκ τοῦ πολέμου ἐκβαίνη, πολλὸν κρατήσομεν. τὸ γὰρ ἐν στεινῷ ναυμαχέειν, πρὸς ἡμέων ἔστι· ἐν εὐρυχωρίῃ δὲ, πρὸς ἐκείνων· αὗτις δὲ, Σαλαμῖς περιγίνεται, ἐσ τὴν ἡμῖν ὑπέκκειται τέκνα τε καὶ γυναῖκες. καὶ μὴν καὶ τόδε ἐν αἵτοῖσι ἔνεστι, τοῦ καὶ πειρέχεσθε

MODERN GREEK.

II.

TRANSLATED BY J. GENNADIUS.

LIX. Ὄτε λοιπὸν συνηθροίσθησαν, πρὸν ἡ ὁ Εὐρυβιάδης ἐκβέση τὸν λόγον, τίνος ἔνεκα συνεκάλεσε τοὺς στρατηγούς, ὁ Θεμιστοκλῆς κατεγίνετο πολλὰ λέγων, ὡς μεγάλως ἐπειγόμενος ὄμιλοῦντος δ' αὐτῷ, ὁ Κορίνθιος στρατηγός, Ἀδείμαντος, ὁ νῖος τοῦ Ὁκύτου, εἶπεν· “Ω Θεμιστόκλεις, εἰς τοὺς ἀγῶνας οἱ προώρως ἐγειρόμενοι ἥπιζονται.” “Ο δὲ Θεμιστοκλῆς δικαιολογούμενος εἶπεν· “Αλλὰ πάλιν οἱ ἀπολειπόμενοι ὅπίσω δὲν στεφανοῦνται.”

LX. Τότε μὲν ἡπίως ἀπεκρίθη πρὸς τὸν Κορίνθιον· πρὸς δὲ τὸν Εὐρυβιάδην οὐδὲν πλέον ἔλεγεν ἐκ τῶν πρότερον λεχθέντων ἐκείνων λόγων, ὅτι δηλαδὴ θὰ δραπετεύσωσιν ὅταν ἀποπλεύσωσιν ἀπὸ τῆς Σαλαμῖνος· διότι τὸ κατηγορεῖν τοὺς συμμάχους παρόντας δὲν ἦτο ποσῶς κόσμιον· ἐπελείφθη δ' ἄλλους ἐπιχειρήματος, λέγων τὰ ἔξῆς· “Εἰς σὲ νῦν ἀπόκειται νὰ σώσῃς τὴν Ἑλλάδα, ἀν ἀκούσῃς ἐμέ, καὶ αὐτοῦ μένων ναυμαχῆσης, μηδὲ ἐπαναφέρῃς τὰ πλοῖα εἰς τὸν Ἰσθμόν, πειθόμενος εἰς τὰ λεγόμενα τούτων· ἐπειδὴ, σύγκρινον τὰς δύο γνώμας, ἀκούσας ἐκατέραν· ἐὰν ἔλθῃς εἰς χεῖρας παρὰ τὸν Ἰσθμόν, εἰς ἀνοικτὸν πέλαγος θὰ ναυμαχῆσης, ὅπερ ἐλάχιστα συμφέρει εἰς ἡμᾶς, ἔχοντας πλοῖα Ζαρύτερα, καὶ κατὰ τὸν ἀριθμὸν ὀλιγάτερα· ἀφ' ἑτέρου δὲ θ' ἀπολέσῃς τὴν Σαλαμῖνα καὶ τὰ Μέγαρα καὶ τὴν Αἴγιναν, ἀκόμη καὶ ἐὰν κατὰ τὰ ἄλλα ἐπιτύχωμεν· διότι τὸ ναυτικὸν αὐτῶν [τῶν Περσῶν] θὺ παρακολουθήσῃ ἀμέσως καὶ ὁ πεζὸς στρατός· καὶ οὕτω σὺ αὐτὸς θὰ φέρῃς αὐτοὺς εἰς τὴν Πελοπόννησον, καὶ θὰ διακινδυνεύσῃς πᾶσαν τὴν Ἑλλάδα. Ἐὰν δὲ πράξῃς ὅσα ἔγὼ λέγω, θὰ εῦρῃς τὰ ἔξης πλεονεκτήματα· πρῶτον μὲν εἰς στενὸν μέρος πολεμοῦντες μὲ δλίγας ναὶς ἐναντίον πολλῶν, ἐὰν τὰ ἐκ τοῦ πολέμου ἀποβησόμενα ὅσι τὰ εὐλογοφανέστερα, πολὺ θὰ ὑπερτερήσωμεν· διότι τὸ ναυμαχεῖν ἐν στενῷ εὗνε ὑπὲρ ἡμῶν· ἐν εὐρυχωρίᾳ ὅμως ὑπὲρ ἐκείνων· προσέτι δὲ σώζεται καὶ ἡ Σαλαμίς, εἰς τὴν ὁποίαν κατέφυγον τὰ τέκνα μας καὶ αἱ γυναῖκες. καὶ μάλιστα ἐνυπάρχει εἰς ταῦτα καὶ τοῦτο, περὶ οὐ μεγάλως

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μάλιστα^α ὁμοίως αὐτοῦ τε μέρων, προναυμαχήσεις Πελοποννήσου, καὶ πρὸς τῷ Ἰσθμῷ οὐδέ σφεας, εἴ περ εὑ̄ φρογέεις, ἄξεις ἐπὶ τὴν Πελοπόννησον. 3. "Ἡν δέ γε καὶ τὰ ἐγὼ ἐλπίζω γένηται, καὶ νικήσωμεν τῇσι νηυσὶ, οὕτε ὑμῖν ἐς τὸν Ἰσθμὸν παρέσονται οἱ βάρβαροι, οὕτε προβήσονται ἔκαστέρω τῆς Ἀττικῆς, ἀπίαστὶ τε οὐδενὶ κόσμῳ, Μεγάροισί τε κερδανέομεν περιεοῦσι, καὶ Αἰγίνη, καὶ Σαλαμῖνι, ἐν τῇ ἡμῖν καὶ λόγιόν ἐστι τῶν ἐχθρῶν κατύπερθε γενέσθαι. οἰκότα μέν νυν βουλευομένοισι ἀνθρώποισι, ώς τὸ ἐπίπαν ἐθέλει γίνεσθαι^α μὴ δὲ οἰκότα βουλευομένοισι, οὐκ ἐθέλει οὐδὲ δ θεὸς προσχωρέειν πρὸς τὰς ἀνθρωπῆς γνώμας."

III.

XENOPHON, B. C. 395.

ANABASIS, Book IV, Chap. vii. 18-27.

'Ἐκ τούτου οἱ Ἑλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμὸν, εὐ̄ρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, διὰ πεδίου εἰς κώμας^α ἐν αἷς ἔμειναν ἡμέρας τρεῖς, καὶ ἐπεσιτίσαντο. Ἐντεῦθεν διῆλθον σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ ἐνδαίμονα, οἰκουμένην ἐκαλεῖτο δὲ Γυμνιάς. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἑλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. Ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον, ὅθεν ὅφονται θύλατταν^α εἰ δὲ μὴ, τεθνάναι ἐπηγγέλλετο. Καὶ ἡγούμενος, ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρεκελεύετο αἴθειν καὶ φθείρειν τὴν χώραν^α ω̄ καὶ δῆλον ἐγένετο ὅτι τούτου ἔνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὔνοίας. Καὶ ἀφικούνται ἐπὶ τὸ ὅρος τῇ

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ἐνδιαφέρεσθε· αὐτοῦ μένων, ὁμοίως θέλεις ναυμαχήσει ὑπὲρ τῆς Πελοποννήσου, ὡς καὶ παρὰ τῷ Ἰσθμῷ οὐδέ, ἀν δροφρονῆς, θὰ φέρης αὐτοὺς [τοὺς Πέρσας] εἰς τὴν Πελοπόννησον. Ἐὰν δὲ τῷ ὅντι γίνωσι καὶ ὅσα ἐγὼ ἐλπίζω, καὶ νικήσωμεν μὲ τὰ πλοῖα, οὕτε καθ' ὑμῶν εἰς τὸν Ἰσθμὸν θὰ ἔλθωσιν οἱ βάρβαροι, οὕτε θὰ προβῶσι πέραν τῆς Ἀττικῆς, ἀλλὰ θὰ φύγωσιν ἀδόξως. Θὰ κερδίσωμεν δὲ καὶ τὰ Μέγαρα, σωθέντα οὕτω, καὶ τὴν Αἴγιναν καὶ τὴν Σαλαμίνα, ὅπου ὑπάρχει καὶ χρησμὸς ὑπὲρ ἡμῶν, ὅτι θὰ ὑπερτερήσωμεν τῶν ἔχθρῶν. Τέλος, ὅταν μὲν οἱ ἀνθρώποι σκέπτωνται κατὰ τὰ πιθανώτερα, ταῦτα ὡς ἐπὶ τὸ πλεῖστον τείνουν νὰ πραγματοποιῶνται· ὅταν δὲ τὰ μὴ πιθανὰ διαβουλεύωνται, δὲν θέλει οὐδὲ ὁ θεὸς νὰ προσβιβάζῃ τὰς ἀνθρωπίνας γνώμας.”

III.

TRANSLATED BY J. GENNAIDIUS.

Μετὰ ταῦτα οἱ Ἑλληνες¹ ἔφθασαν εἰς τὸν Ἀρπασον ποταμόν, πλάτους τεσσάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ τῶν Σκυθινῶν σταθμοὺς τέσσαρας παρασάγγας εἴκοσιν ἀνὰ μέσον πεδιάδος, φθάσαντες εἰς χωρία, ὅπου ἔμειναν τρεῖς ἡμέρας καὶ ἔφωδιάσθησαν μὲ τροφάς. Ἐντεῦθεν ἐπροχώρησαν σταθμοὺς τέσσαρας παρασάγγας εἴκοσιν ἐως εἰς πόλιν τινα μεγάλην καὶ πλουσίαν, κατοικημένην, ἥτις ἐκαλείτο Γυμνιάς. Ἐκ ταύτης δὲ ἄρχων τῆς περιοχῆς πέμπει ὁδηγὸν πρὸς τοὺς Ἑλληνας, ὅπως τοὺς ὁδηγήσῃ διὰ τῆς ἔχθρικῆς αὐτῶν χῶρας. Ἐλθὼν δὲ ἐκεῖνος λέγει ὅτι θέλει τοὺς φέρει μετὰ πέντε ἡμερῶν δρόμον εἰς μέρος ὅθεν θὰ ἴδωσι θάλασσαν· εἰ δὲ μή, τοὺς ὑπεσχέθη νὰ τὸν φονεύσωσι. Καὶ ὁδηγῶν αὐτούς, ἀφοῦ τοὺς εἰσῆξεν εἰς τὴν χῶραν τῶν ἔχθρῶν του, τοὺς προέτρεπε νὰ καίωσι καὶ φθείρωσιν αὐτήν· ἐξ οὗ καὶ ἐγένετο καταφανὲς ὅτι διὰ τοῦτο ἦλθε, καὶ οὐχὶ ἔνεκα εὔνοίας πρὸς τοὺς Ἑλληνας. Καὶ τὴν πέμπτην ἡμέραν φθάνουσιν εἰς τὸ ὅρος.

¹ Unglückbekämpfende, heimathverlangende, weltberühmte Griechenherzen.—Heine.

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πέμπτη ἡμέρᾳ· ὅνομα δὲ τῷ ὅρει ἦν Θήχης. Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. Ἀκούσας δὲ ὁ Σενοφῶν καὶ οἱ ὀπισθοφύλακες, φήθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὅπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τε τινὰς καὶ ἐζώγρησαν, ἐνέδραν ποιησάμενοι· καὶ γέρρα ἔλαβον δασειῶν βοῶν ὡμοβόεια ἀμφὶ τὰ ἕκοσιν.

Ἐπειδὴ δὲ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον, καὶ οἱ ἀεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς ἀεὶ βοῶντας, καὶ πολλῷ μείζων ἐγίγνετο ἡ βοὴ, ὃσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μείζον τε εἶναι τῷ Σενοφῶντι. Καὶ ἀναβὰς ἐφ' ἵππον, καὶ Λύκιον καὶ τοὺς ἵππεας ἀναλαβὼν, παρεβοήθει· καὶ τάχα δὴ ἀκούοντι βοῶντων τῶν στρατιωτῶν, Θάλαττα, βάλαττα, καὶ παρεγγυώντων. Ἔνθα δὴ ἔθεον ἄπαντες, καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποξύγια ἡλαύνετο καὶ οἱ ἵπποι. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους, καὶ στρατηγοὺς καὶ λοχαγοὺς, δακρύοντες. Καὶ ἔξαπίνης, ὅτου δὴ παρεγγυήσαντος, οἱ στρατιώται φέρουσι λίθους, καὶ ποιοῦσι κολωνὸν μέγαν. Ἔνταῦθα ἀνετίθεσαν δερμάτων πλῆθος ὡμοβοείων, καὶ βακτηρίας, καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα, καὶ τοῖς ἄλλοις διεκέλεύετο. Μετὰ ταῦτα τὸν ἡγεμόνα ἀποπέμπουσιν οἱ Ἑλληνες, δῶρα δόντες ἀπὸ κοινοῦ, ἵππον, καὶ φιάλην ἀργυρᾶν, καὶ σκευὴν Περσικὴν, καὶ δαρεικοὺς δέκα· γέτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτών. Κώμην δὲ δείξας αὐτοῖς, οὐ σκηνήσουσι, καὶ τὴν ὄδον ἦν πορεύσονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, φέχετο τῆς νυκτὸς ἀπών.

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ώρομάζετο δὲ τὸ ὄρος Θήχης· ὅταν δὲ οἱ πρῶτοι ἔφθασαν ἐπὶ τοῦ ὄρους καὶ εἶδον φανερὰ τὴν θάλασσαν, μέγας ἀλαλαγμὸς ἐγένετο. Ἀκοίσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, ἐνόμισαν ὅτι ἄλλοι ἔχθροὶ ἐπετέθησαν ἐμπροσθεν· διότι ἡκολοίθουν καὶ ὅπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ τινὰς ἐξ αὐτῶν οἱ ὀπισθοφύλακες ἐφύνευσαν καὶ ἐζώγηρσαν στήσαντες ἐνέδραν· καὶ ἐλαβον περίπου εἴκοσιν ἀσπίδας ἐξ ἀκατεργάστων δερμάτων δασιμάλλων βοῶν.

Ἐπειδὴ δὲ καὶ περισσοτέρα βοὴ ἐγείρετο καὶ ἐκ τοῦ πλησιέστερου, καὶ οἱ ὄλονεν προσερχόμενοι ἔτρεχον δρομέως πρὸς τοὺς ἀδιακόπως φωνάζοντας, ἡ δὲ βοὴ ἐγίνετο πολὺ μεγαλητέρα καθ' ὃσον περιστότεροι συνῆρχοντο, ἐνόμισε φυσικὰ ὁ Ξενοφῶν ὅτι ἵτο τι σπουδαιότερον· καὶ ἀναβὰς ἐφ' ἵππου καὶ λαβὼν μεθ' ἑαυτοῦ τὸν Λύκιον καὶ τὸν ἵππεις, ἔδραμεν εἰς βοῆθειαν. Τότε πλέον ταχέως ἀκούσουσι τοὺς στρατιώτας φωνάζοντας "Θάλασσα, Οάλασσα," καὶ ἀλληλοχαίροντας. Ἐκεῖ λοιπὸν ἔτρεχον πάντες, καὶ οἱ ὀπισθοφύλακες, καὶ τὰ φορτηγὰ καὶ οἱ ἵπποι ἐπροθυμοποιοῦντο. Ἄφ' οὐδὲ ὁ ἔφθασαν πάντες ἐπὶ τῆς κορυφῆς, τότε πλέον ἐνηγγαλίζοντο ἀλλήλους, καὶ τοὺς στρατηγοὺς καὶ τοὺς λοχαγούς, δακρύουσις· καὶ αἴφιης, ὡς ἂν τις προέτρεψεν αὐτούς, οἱ στρατιώται φέρουσι λίθους καὶ κατασκευάζουσι μέγαν σωρόν· ἐπὶ τούτου ἔθεσαν πλήθος δερμάτων ἀκατεργάστων καὶ μάζδους, καὶ τὰς κυριεύεισας ἀσπίδας, καὶ αἵτης ὁ ὄδηγὸς κατέκοπτε τὰς ἀσπίδας καὶ τὸν ἄλλοις παρώτρυνε. Μετὰ ταῦτα οἱ Ἑλληνες ἐκπροβοδοῦντι τὸν ὄδηγόν, δύσαντες αὐτῷ ἀπὸ κοινοῦ δῶρα, ἵππον δηλαδὴ καὶ ποτήριον ἀργυροῦν καὶ στολὴν Περσικὴν καὶ δέκα δαρεικούς· ἐξήτει δὲ οὐτος πρὸ πάντων τὰ δακτυλίδια, καὶ ἐλαβε πολλὰ παρὰ τῶν στρατιωτῶν. Δείξας δὲ εἰς αὐτὸν χωρίον ὃπου ἦδύναντο νὰ κατασκηνώσωσι, καὶ τὴν ἀδὸν ἦν νὰ βαδίσωσιν εἰς Μάκρωνας, ἀφοῦ ἐπῆλθεν ἡ ἐσπέρα ἀνεχώρησε διὰ νυκτός.

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IV.

PLUTARCH, A. D. 100.

LIFE OF THEMISTOCLES, 11-17.

"Αμα δ' ἡμέρᾳ Ξέρξης μὲν ἄνω καθῆστο τὸν στόλον ἐποπτεύων καὶ τὴν παράταξιν, ὡς μὲν Φανόδημός φησιν, ὑπὲρ τὸ Ἡράκλειον, ἢ βραχεῖ πόρῳ διείργεται τῆς Ἀττικῆς ἡ νῆσος, ὡς δ' Ἀκεστόδωρος, ἐν μεθορίῳ τῆς Μεγαρίδος, ὑπὲρ τῶν καλουμένων Κεράτων, χρυσοῦν δίφρον θέμενος, καὶ γραμματεῖς πολλοὺς παραστησάμενος, ὃν ἔργον ἦν ἀπογράφεσθας κατὰ τὴν μάχην τὰ πραττόμενα.

Περὶ δὲ τοῦ πλήθους τῶν βαρβαρικῶν νεῶν Αἰσχύλος ὁ ποιητὴς, ὡς ἀν εἰδὼς καὶ διαβεβαιούμενος, ἐν τραγῳδίᾳ Πέρσαις λέγει ταῦτα·

Ξέρξη δὲ (καὶ γὰρ οἶδα) χιλιάς μὲν ἦν
νεῶν τὸ πλῆθος· αἱ δ' ὑπέρκομποι τάχει
έκατὸν δὶς ἦσαν ἐπτά θ'. "Ωδ' ἔχει λόγος.

Τῶν δ' Ἀττικῶν, ἔκατὸν ὀγδοήκοντα τὸ πλῆθος οὐσῶν, ἔκάστη τοὺς ἀπὸ τοῦ καταστρώματος μαχομένους ὀκτωκαίδεκα εἰχεν· δῶν τοξόται τέσσαρες ἦσαν, οἱ λοιποὶ δ' ὀπλῖται. Δοκεῖ δ' οὐχ ἦττον εὖ τὸν καιρὸν ὁ Θεμιστοκλῆς ἡ τὸν τόπον συνιδὼν καὶ φυλάξας, μὴ πρότερον ἀντιπρώρους καταστῆσαι ταῖς βαρβαρικαῖς τὰς τριήρεις, ἡ τὴν εἰωθυῖαν ὥραν παραγενέσθαι, τὸ πνεῦμα λαμπρὸν ἐκ πελάγυνος ἀεὶ καὶ κῦμα διὰ τῶν στενῶν κατάγονταν· ὅ τὰς μὲν Ἑλληνικὰς οὐκ ἔβλαπτε ναῦς, ἀλιτενεῖς οὖσας καὶ ταπεινοτέρας, τὰς δὲ βαρβαρικὰς, ταῖς τε πρύμναις ἀνεστώσας, καὶ τοῖς καταστρώμασιν ὑφορόφους καὶ θαρείας ἐπιφερομένας ἐσφαλλε προσπίπτον, καὶ παρεδίδου πλαγίας τοῖς Ἑλλησιν ὀξέως προσφερομένοις, καὶ τῷ Θεμιστοκλεῖ προσέχουσιν, ὡς δρῶντι μάλιστα τὸ συμφέ-

IV.

FROM THE TRANSLATION OF A. R. RANGABÉ.

"Αμα δὲ ἐξημέρωσεν, ὁ Ξέρξης ἐκάθισεν ὑψηλά, ἐπιβλέπων τὸν στόλον καὶ τὴν παράταξιν, ὡς μὲν λέγει ὁ Φανόδημος, ὑπεράνω τοῦ ναοῦ τοῦ Ἡρακλέους, ὅπου βραχὺ πέραμα χωρίζει τὴν Ἀττικὴν καὶ τὴν νῆσον, ὡς δ' ὁ Ἀκεστόδωρος, κατὰ τὰ σύνορα τῆς Μεγαρίδος, ὑπεράνω τῶν λεγομένων Κεράτων, στήσας καθέδραν χρυσῆν, καὶ περιστοιχισθεὶς ὑπὸ πολλῶν γραμματέων, ὃν ἔργον ἦν νὰ καταγράφωσι τὰ κατὰ τὴν μάχην γινόμενα.

Περὶ δὲ τοῦ πλήθους τῶν βαρβαρικῶν πλοίων ὃ ποιητὴς Λισχύλος, ὡς γνωρίζων αὐτὰ καὶ δυνάμενος νὰ τὰ βεβαιώσῃ, λέγει ταῦτα εἰς τὴν τραγῳδίαν τοὺς Πέρσας·

Τοῦ Ξέρξου ἥτον (τὸ ἡξένρω) χιλιάς
ὅ ἀριθμὸς τῶν πλοίων· τὰ δὲ τάχιστα
δἰς ἥσαν ἑκατὸν κ' ἐπτὰ ὡς λέγεται.

Λι δὲ Ἀττικαὶ ἥσαν ἑκατὸν ὡγδοήκοντα τὸν ἀριθμὸν, καὶ ἐκάστη εἰχε δεκαοκτὼ τοὺς μαχομένους ἐκ τοῦ καταστρώματος· ἐκ τούτων δὲ τέσσαρες ἥσαν τοξόται, καὶ οἱ λοιποὶ ὄπλῖται. Φαίνεται δ' ὅτι ὁ Θεμιστοκλῆς ἐννόησε καὶ παρεμόνευσε τὸν καιρὸν οὐχ ἥττον καλῶς ἢ τὸν τόπον, καὶ δὲν παρέταξε τὰς τριήρεις του πρὸς τὰς βαρβαρικὰς πρὶν ἡ φθάσῃ ἡ συνήθης ὥρα, ἵτις πάντοτε φέρει σφοδρὸν τὸν ἄνεμον καὶ τὸ κῦμα διὰ τῶν στενῶν ἀπὸ τοῦ πελάγους· διότι τὰς μὲν Ἑλληνικάς, οὕσας χαμηλάς, καὶ μὴ ἐγειρομένας πολὺ ὑπὲρ τὴν ἐπιφάνειαν τῆς θαλάσσης, ὀλίγον ἔβλαπτε πίπτων δ' εἰς τὰς βαρβαρικάς, αἴτινες εἰχον ὅρθὰς τὰς πρύμνας, καὶ ἐφέροντο βαρεῖαι ἐξ αἰτίας τῶν ὑψηλῶν καταστρωμάτων τὰς ἐξώθει τοῦ δρόμου των, καὶ τὰς παρέδιδε πλαγίως εἰς τοὺς Ἑλληνας, οἵτινες προσέβαλλον μεθ' ὄρμῆς, προσέχοντες κυρίως εἰς τὸν Θεμιστοκλῆν, διότι τοῦτον ἐθεώρουν ὡς ἐννοοῦντα ὑπὲρ πάντα ἄλλον τί ἥτον τὸ συμφέρον, καὶ διότι πρὸς τὸ μέρος ἐκείνου ὁ

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ρον' καὶ ὅτι κατ' ἐκεῖνον ὁ Ξέρξου ναῦαρχος Ἀριαμένης, ναῦν ἔχων μεγάλην, ὥσπερ ἀπὸ τείχους ἐτόξευε καὶ ἡκόντιζεν, ἀνὴρ ἀγαθὸς ὁν, καὶ τῶν βασιλέως ἀδελφῶν πολὺ κράτιστός τε καὶ δικαιώτατος. Τοῦτον μὲν οὖν Ἀμεινίας ὁ Δεκελεὺς, καὶ Σωσικλῆς ὁ Πεδιεὺς, ὅμοι πλέοντες, ὡς αἱ νῆσες ἀντίπρωροι προσπεσοῦσαι καὶ συνερείσασαι τοῖς χαλκώμασιν ἐνεσχέθησαν, ἐπιβαίνοντα τῆς αὐτῶν τριήρους, ὑποστάντες καὶ τοῖς δόρασι τύπτοντες, εἰς τὴν θάλασσαν ἐνέβαλον· καὶ τὸ σῶμα μετ' ἄλλων φερόμενον ναυαγίων Ἀρτεμισίᾳ γνωρίσασα πρὸς Ξέρξην ἀνήνεγκεν.

'Εν δὲ τούτῳ τοῦ ἀγῶνος ὕντος, φῶς μὲν ἐκλάμψαι μέγα λέγουσιν 'Ελευσινόθεν, ἵχον δὲ καὶ φωνὴν τὸ Θριασιον κατέχειν πεδίον ἄχρι τῆς θαλάττης, ὡς ἀνθρώπων ὅμοι πολλῶν τὸν μυστικὸν ἔξαγαγόντων' Ιακον. 'Εκ δὲ τοῦ πλήθους τῶν φθεγγομένων, κατὰ μικρὸν ἀπὸ γῆς ἀναφερόμενον νέφος ἔδοξεν αὐθις ὑπονοστέν καὶ κατασκήπτειν εἰς τὰς τριήρεις. 'Ετεροι δὴ φάσματα καὶ εἰδῶλα καθορᾶν ἔδοξαν ἐνόπλων ἀνδρῶν, ἀπ' Αἴγινης τὰς χεῖρας ἀνεχόντων πρὸ τῶν 'Ελληνικῶν τριηρῶν, οὓς εἴκαζον Αἰλακίδας εἶναι, παρακεκλημένους εὐχαῖς πρὸ τῆς μάχης ἐπὶ τὴν βοήθειαν.

Πρῶτος μὲν οὖν λαμβάνει ναῦν Λυκούρδης, ἀνὴρ Ἀθηναῖος, τριηραρχῶν, ἡς τὰ παράσημα περικύψας ἀνέθηκεν Ἀπόλλωνι δαφνηφόρῳ. Οἱ δ' ἄλλοι τοῖς βαρβάροις ἔξιπούμενοι τὸ πλῆθος, ἐν στενῷ κατὰ μέρος προσφερομένους, καὶ περιπίπτοντας ἀλλήλοις, ἐτρέψαντο μέχρι δεῖλης ἀντισχόντας, ὡς εἴρηκε Σιμωνίδης, τὴν καλὴν ἐκείνην καὶ περιβόητον ἀράμενοι νίκην, ἡς οὕθ' "Ελλησιν, οὔτε βαρβάροις ἐνάλιον ἔργον εἴργασται λαμπρότερον, ἀνδρείᾳ μὲν καὶ προθυμίᾳ κοινῇ τῶν ναυμαχησάντων, γνώμῃ δὲ καὶ δεινότητι Θεμιστοκλέους.

Πόλεων μὲν οὖν τὴν Αἴγινητῶν ἀριστεῦσαι φησιν 'Ηρόδοτος, Θεμιστοκλεῖ δὲ (καὶ περ ἄκοντες ὑπὸ φθόνου) τὸ πρωτεῖον ἀπέδοσαν ἄπαν-

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ναύαρχος τοῦ Ξέρξου Ἀριαμένης, πλοίον ἔχων μέγα, ἐτόξευε καὶ ἡκούτιξεν, ὡς ἀπὸ τείχους, ἀνὴρ ἱκανὸς ὥν καὶ ἄριστος καὶ δικαιότατος ἐκ τῶν ἀδελφῶν τοῦ βασιλέως. Οὗτος, ὅταν προσεβλήθη ὑπὸ τοῦ Δεκελέως Ἀμεινίου καὶ Σωσικλέους τοῦ Πεδιέως, οἵτιες συνέπλεον ἐπὶ τοῦ αὐτοῦ πλοίου, καὶ αἱ τριήρεις ἔπεσαν ἐπ' ἀλλήλων πρώραν πρὸς πρώραν, καὶ μαχόμεναι διὰ τῶν ἐμβόλων συνεκολλήθησαν, ἐρρίφθη εἰς τὸ πλόιον αὐτῶν. Λύτοι δὲ ἀντιστάντες, καὶ κτυπῶντες αὐτὸν διὰ τῶν δοράτων των, τὸν ἐρρίφαν εἰς τὴν θάλασσαν, καὶ τὸ σῶμα αὐτοῦ φερόμενον μετὰ τῶν ἄλλων ναυαγίων ἀνεγνώρισεν ἡ Ἀρτεμισία, καὶ τὸ ἔφερεν ἐπάνω πρὸς τὸν Ξέρξην.

'Ενῳ δὲ εἰς τοιαύτην θέσιν ἦτον ἡ μάχη, λέγουσιν ὅτι ἔλαμψε μέγι φῶς ἐκ τῆς Ἐλευσῖνος, ἥχισ δὲ καὶ φωνὴ ἐπλήρωσε τὸ Θριάσιον πεδίον μέχρι τῆς θαλάσσης, ὡς ἂν πολλοὶ ἀνθρωποι ὅμοι ἐξῆγον τὸν μυστικὸν Ἱακχον. Ἐκ τοῦ μέσου δὲ τοῦ πλήθους τῶν κραυγαζόντων ἐφάνη νέφος βαθμηδὸν ἴψουμενον, καὶ ἔπειτα, πάλιν ὑποχωροῦν, ἐπέπεσεν εἰς τὰς τριήρεις. Ἄλλοι δὲ ἐνόμισαν ὅτι εἶδον φαντάσματα καὶ εἴδωλα ἀνθρώπων ἐνόπλων, ἀπὸ τῆς Λιγύνης ἐκτεινόντων τὰς χεῖρας πρὸ τῶν Ἑλληνικῶν τριηρῶν, καὶ εἴκαζον ὅτι ἥσαν οἱ Ἀλακίδαι, οὓς εἶχον πρὸ τῆς μάχης ἐπικαλεσθῆ δι' εὐχῶν εἰς βοήθειαν.

Πρῶτος λοιπὸν ἐκυρίευσε πλοίον ὁ Λυκομήδης, τριηράρχος Ἀθηναῖος, καὶ αὐτοῦ ἀποκόφας τὰ παράσημα, τὰ ἀφιέρωσεν εἰς τὸν δαφνηφόρον Ἀπόλλωνα. Οἱ δὲ ἄλλοι, ἵστοι κατὰ τὸ πλήθος γινόμενοι πρὸς τοὺς βαρβάρους, πολεμοῦντας ἐντὸς στενοῦ, καὶ πίπτοντας τοὺς μὲν ἐπὶ τοὺς δέ, τοὺς ἔτρεψαν, ἀφ' οὐ ἀτεστάθησαν μέχρι δειλης, ὡς λέγει ὁ Σιμωνίδης, τὴν καλὴν καὶ πειριζότον ἐκείνην θριαμβεύσαντες νίκην, ἷς οὐδὲ ἄφ' Ἑλλήνων οὐδὲ ἵπο βαρβάρων ποτὲ ἄλλο λαμπρότερον θαλάσσιον κατωρθώθη ἔργον, διὰ τῆς ἀνδρείας μὲν καὶ προθυμίας πάντων ὅμοι τῶν ναυμαχησάντων, διὰ τῆς φρουρήσεως δὲ συγχρόνως καὶ τῆς ἱκανότητος τοῦ Θεμιστοκλέους.

Καὶ μεταξὺ μὲν τῶν πόλεων λέγει ὁ Ἡρόδοτος ὅτι ἡρίστευσεν ἡ τῶν Λιγυνητῶν εἰς δὲ τὸν Θεμιστοκλέα, εἰ καὶ ἄκοντες ὑπὸ φύόνοι, ἀπέδωκαν ὅλοι τὸ πρωτεῖον. Διότι, ὅταν ἀναχωρήσαντες εἰς τὸν

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τες. Ἐπεὶ γὰρ ἀναχωρήσαντες εἰς τὸν Ἰσθμὸν ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον σὶ στρατηγοὶ, πρῶτον μὲν ἔκαστος ἐαυτὸν ἀπέφαινεν ἀρετῆ, δεύτερον δὲ μεθ' ἑαυτὸν Θεμιστοκλέα. Λακεδαιμόνιοι δ' εἰς τὴν Σπάρτην αὐτὸν καταγαγόντες, Εὐρυβιάδη μὲν ἄνδρείας, ἐκείνῳ δὲ σοφίας ἀριστεῖον ἔδοσαν, θαλλοῦ στέφανον· καὶ τῶν κατὰ τὴν πόλιν ἀρμάτων τὸ πρωτεῦον ἐδωρήσαντο, καὶ τριακοσίους τῶν νέων πομποὺς ἤχρι τῶν ὅρων συνεξέπεμψαν. Λέγεται δ', Ὁλυμπίων τῶν ἐφεξῆς ἀγομένων, καὶ παρελθόντος εἰς τὸ στάδιον τοῦ Θεμιστοκλέους, ἀμελήσαντας τῶν ἀγωνιστῶν τοὺς παρόντας, ὅλην τὴν ἡμέραν ἐκεῖνον θεᾶσθαι, καὶ τοῖς ξένοις ἐπιδεικνύειν ἄμα θαυμάζοντας καὶ κροτοῦντας· ὥστε καὶ αὐτὸν ἡσθέντα πρὸς τοὺς φίλους ὁμολογῆσαι τὸν καρπὸν ἀπέχειν τῶν ὑπὲρ τῆς Ἑλλάδος αὐτῷ πονηθέντων.

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'Ισθμόν, ἐψηφοφύρουν οἱ στρατηγοὶ εἰς τὸν βωμόν, πρῶτον μὲν κατὰ τὴν ἀνδρείαν ἐπρότεινεν ἔκαστος ἑαυτόν, δεύτερον δὲ μεθ' ἑαυτὸν τὸν Θεμιστοκλέα. Οἱ δὲ Λακεδαιμόνιοι, λαζόντες αὐτὸν εἰς τὴν Σπάρτην, ἔδωσαν ἔλαιας στέφανον ὡς ἀριστεῖον εἰς μὲν τὸν Εἵρυβιάδην ἀνδρείας, εἰς ἑκεῖνον δὲ φρονήσεως, καὶ τῷ ἐχάρισαν τὴν ὥραιοτέραν τῆς πόλεως ἄμαξαν, καὶ ἔστειλαν μετ' αὐτοῦ τριακοσίους τῶν νέων νὺν τὸν προπέμψωσι μέχρι τῶν δρίων τῆς πόλεως. Δέγεται δὲ ὅτι, ὅταν ἐτελέσθησαν τὰ πρῶτα μετὰ ταῦτα Ὀλύμπια, καὶ προέβη εἰς τὸ στάδιον ὁ Θεμιστοκλῆς, οἱ θεαταὶ ἀφῆκαν τοὺς ἀγωνιζομένους, καὶ ὅλην τὴν ἡμέραν ἑκεῖνον μόνον ἐβλεπον, καὶ θαυμάζοντες καὶ χειροκροτοῦντες τὸν ἐπεδείκνυον εἰς τοὺς ξένους, ὥστε καὶ αὐτὸς εὐχαριστηθεὶς ὠμολόγησεν εἰς τοὺς ξένους, ὅτι ἀπολαμβάνει τὸν καιρὸν τῶν ἵπερ τῆς 'Ελλάδος ἀγώνων του.

V.

NUBIAN INSCRIPTION, A.D. 300.

The numerous Nubian inscriptions give us an idea of the Greek which was spoken in Aethiopia about the time of Diocletian. The spelling is in many cases grossly incorrect, but at the same time most interesting, from the evidence it affords that the pronunciation at that period was the same as the Greek pronunciation now.

Among other faults of orthography -ε- is written for -αι- ; η, ι, ν, ει, οι, are used one for the other so frequently as to prove that their sound was identical.

The following extract is a Nubian inscription by a king Sileo (*Corpus Insc.* III, p. 486), which possesses some historical interest. Date, about 300 A.D.

'Εγώ Σιλκώ βασιλίσκος Νουβαδῶν καὶ ὄλων τῶν Αἰθιόπων ἡλθον εἰς Τέλμιν καὶ Τάφιν, ἅπαξ δύο ἐπολέμησα μετὰ τῶν Βλεμμύων, καὶ ὁ θεὸς ἔδωκέν μοι τὸ νίκημα μετὰ τῶν ἔχθρῶν ἅπαξ, ἐνίκησα πάλιν καὶ ἐκράτησα τὰς πόλεις αὐτῶν, ἐκαθέσθην μετὰ τῶν ὄχλων μου· τὸ μὲν πρώτον ἅπαξ ἐνίκησα αὐτῶν καὶ αὐτοὶ ἡξίωσάν με. ἐποίησα εἰρήνην μετ' αὐτῶν καὶ ὥμοσάν μοι τὰ εἴδωλα αὐτῶν, καὶ ἐπίστευσα τὸν ὄρκον αὐτῶν ὡς καλοί εἰσιν ἀνθρωποι· ἀναχωρήθην εἰς τὰ ἄνω μέρη μου. ὅτε ἐγεγονόμην βασιλίσκος οὐκ ἀπῆλθον ὄλως ὑπίσω τῶν ἄλλων βασιλέων ἀλλὰ ἀκμὴν ἐμπροσθεν αὐτῶν. οἱ γὰρ φιλονεικοῦσιν μετ' ἐμοῦ οὐκ ἀφῶ αὐτοὺς εἰς χώραν αὐτῶν εἰ μὴ κατηξίωσάν με καὶ παρακαλοῦσιν καθεσθῆναι. 'Εγώ γὰρ εἰς κάτω μέρη λέων εἰμὶ καὶ εἰς ἄνω μέρη αὖξ εἰμί. ἐπολέμησα μετὰ τῶν Βλεμμύων καὶ Πρίμεως ἔως Τέλ[μ]εως ἐν ἅπαξ καὶ οἱ ἄλλοι Νουβαδῶν ἀνωτέρω ἐπόρθησα χώρας αὐτῶν, ἐπειδὴ ἐφιλονείκησαν μετ' ἐμοῦ. οὐκ ἀφῶ αὐτοὺς καθεσθῆναι εἰς τὴν σκιὰν εἰμὴ ὑποκλίνουσί μοι καὶ οὐκ ἐπωκαν ηρόν ἔσω εἰς τὴν οἰκίαν αὐτῶν. οἱ γὰρ φιλονεικοῦσί μοι ἀρπάζω τῶν γυναικῶν καὶ τὰ παιδία αὐτῶν.

VI.

THEOPHANES AND MALALAS, A.D. 750.

From the age of Diocletian down to the eighth century the language in which books were written was an artificial Attic, distinct and very different from the dialect spoken at the same period. But towards the end of the eighth century Theophanes and Malalas began to introduce into the literary jargon, then fashionable, a host of ancient words with new meanings, and grammatical forms, which, though they had been used in speaking for centuries, had been entirely disregarded by dignified historians.

Among the latter may be noticed—(1)¹ The terminations -άδες, -άδων, -άδας in the plural of nouns in -ᾶς. (2) The endings -ις, -ιν, for -ιος, -ιον; as, ὁ κύρις, τὸν κύριν. (3) ἦς λαλήσωμεν, for λαλήσωμεν. (4) The Perfect Participle without a reduplication. (5) ἀπό with the Accusative, οἱς used for ἐν, and σύν with the Genitive.

Half a century later the following changes are also found—(1) The use of the Accusative and Genitive for the Dative. (2) μετά with the Accusative, and ἀπό instead of ὑπό to express the Agent. (3) The termination -οντ for -ονται in the 3rd person plural. (4) The use of the Accusative for the Nominative in Participles, -οντα for -ων, -εντα for -εις, -εν. (5) The termination -ας for -αι and -ας in the First Declension.

VII.

ANNA COMNENA, A.D. 1100.

The following lines are given by Anna Comnena, daughter of the Byzantine Emperor, Alexius I Comnenus, who wrote

¹ Timayenis and Sophocles.

a history of the Byzantine war about A.D. 1100, as an example of the popular dialect of the time :—

Τὸ σάββατον τῆς τυρινῆς¹
 Χαρῆσ, Ἀλέξε, ἐνόστεσ το,
 Καὶ τὴν δευτέραν τὸ πρωτ
 Εἰπε, Καλῶς γεράκιν μου.

“Here we have Τὸ σάββατον for Τῷ σαββάτῳ, ἐνόστεσ for ἐνόησας, the enclitic *το*, χαρῆσ for χαρεῖης used optatively, τὴν δευτέραν for τῇ δευτέρᾳ, Καλῶς as a form of salutation still common in Greece, and the diminutive γεράκιν for γερόντιον². ”

VIII.

BELTHANDROS AND CHRYSANTZA, A.D. 1370.

The crusades did not pass over the South-East of Europe without leaving their trace in Greek literature. To the 14th century belongs the great epic poem, ‘Belthandros and Chrysantza,’ a romance of knight-errantry, in which this influence is clearly discernible. The Greek mind is not romantic, nor is it easily susceptible of that religious enthusiasm which then inspired the poets of Western Europe. The Una and Duessa of the Greek epic are regarded simply as women, not as types of the True Church and the Scarlet Lady. “The plot of ‘Belthandros and Chrysantza’ is simple but imaginative³. The hero is Belthandros (a Græcism for Bertram), the son of Rhodophilus, king of Romania, who has two sons, Bertram and Philarmus, one of whom he loves, and the other

¹ Saturday of the cheese-week, i.e. the week before Lent.

² Professor Sanders believes γεράκιν not to be a form for γερόντιον, but the common τὸ γεράκι = *iērakī* (Anc. δ *iērafī*), the falcon, a term often applied to young men.

³ Geldart.

of whom he hates. Belthandros, the unfortunate object of his father's displeasure, takes a journey eastward, and after heroic exploits performed at the expense and on the persons of his father's men-at-arms, who are dispatched to bring him back, he reaches Armenia, and the fortress of Tarsus. Riding by the side of a small stream, he espies a gleam of light in the running waters, and follows up the course of the rivulet a ten days' journey. It leads him to a magic building called the Castle of Love, built of precious stones, and surrounded and filled with every imaginable form of wonder in the way of automaton birds and beasts of gold, reminding us of Vulcan's workmanship. Then follows an introduction to the King of the Loves, the owner of the enchanted palace, who gives him the task of choosing the most beautiful out of forty women. He first selects three, and having thus reduced the problem to that which Paris had solved of old, he proceeds to award the palm to Chrysantza, who turns out to be the daughter of the King of Antiochia, and whose subsequent appearance at the Court of Rhodophilus reconciles the father, and terminates the story with the slaying of the fatted calf.”

IX.

A FRAGMENT,

Written probably soon after the taking of Constantinople by the Turks, A.D. 1453.

Πῆραν τὴν πόλιν πῆράν την, πῆραν τὴν Σαλονίκην,
Πῆσαν καὶ τὴν ἀγίαν Σοφίαν τὸ μέγα μοναστήρι,
Π' εἶχε τριακόσια σήμαντρα, καὶ ἔξηκοντα δύο καμπάνες·
Κάθε καμπάνα καὶ παππᾶς κάθε παππᾶς καὶ διάκος.

Σιμὰ νὰ βγοῦν τὰ ἄγια, κ' ὁ βασιλεᾶς τοῦ κόσμου,
 Φωνὴ τοὺς ἥρθ' ἐξ οὐρανοῦ, ἀγγέλων ἀπ' τὸ στόμα·
 Ἀφῆτε αὐτὴν τὴν ψαλμῳδίαν νὰ χαμηλώσουν τ' ἄγια,
 Καὶ στείλετε λόγου εἰς τὴν φραγκιάν, νὰ ἔρθουν νὰ τὰ πιάσουν,
 Νὰ πάρουν τὸν χρυσὸν σταυρόν, καὶ τ' ἄγιον εὐαγγέλιον,
 Καὶ τὴν ἀγίαν τράπεζαν, νὰ μὴ τὴν ἀμαλύνουν.
 Σὰν τ' ἀκούσει ἡ Δέσποινα, δακρύζουν αἱ εἰκόνες·
 Σώπα, κυρὰ Δέσποινα! μὴ κλαίης, μὴ δακρύζης,
 Πάλε μὲ χρόνους, μὲ καιρούς, πάλε δικὰ σου εἶναι.

LITERAL TRANSLATION, BY PROFESSOR JOHN STUART
 BLACKIE.

They have taken the city—they have taken it—they have taken Thessalonica,
 They have taken also St. Sophia, the large minster
 Which had three hundred altar-bells and sixty-two bells in
 the steeple.
 And to every bell a priest, and to every priest a deacon.
 And when the Most Holy went out, and the Lord of the
 world,
 A voice was wafted from Heaven, from the mouth of an-
 gels,
 ‘Leave off your singing of psalms, set down the Most Holy,
 And send word to the land of the Franks, that they may
 come and take it,
 And they may take the golden cross and the holy gospel
 And the holy table that the infidels may not pollute it.’
 When our Lady heard this, her images wept;
 ‘Be appeased, Sovran Lady, and do not weep,
 For again with the years, and the seasons, again the min-
 ster will be yours.’

X.

FRANCISCUS SCUPHOS, A.D. 1681.

This writer was born at Cydon, in Crete, and educated in Italy. The work on Rhetoric, from which the following extract is taken, was published at Venice in the year 1681.

Μὲ τὸ σχῆμα τῆς δεήσεως θέλω παρακαλέσει τὸν ἐλευθερωτὴν τοῦ Κόσμου Χριστόν, νὰ ἐλευθερώσῃ μιὰν φορὰν τὸ ἐλληνικὸν γένος ἀπὸ τὴν δουλείαν τῶν Ἀγαρηνῶν, καὶ ἀπὸ τὰς χεῖρας τοῦ Ὀτομανικοῦ Βριάρεως. Φθάνει, κριτὰ δικαιώτατε, φιλάνει! "Εως πότε οἱ τρισάθλιοι Ἐλληνες ἔχουσι νὰ εύρισκωνται εἰς τὰ δεσμὸς τῆς δουλείας, καὶ μὲ ίπερήφανον πόδα νὰ τοὺς πατῇ τὸν λαιμὸν ὁ Βάρζαρος Θράκης; ἔως πότε γένος τόσον ἔνδοξον καὶ εὐγενικὸν νὰ προσκυνᾶ ἐπάνω εἰς βασιλικὸν θρόνον ἔνα ἄθεον τουλουπάνι, καὶ ἡ χώραις ἐκείναις εἰς τὰς ὅποιας ἀνατέλλει ὁ ὄρατὸς ἥλιος, καὶ εἰς ἀνθρωπίνην μορφὴν ἀνέτειλας καὶ ἐσὺ ὁ ἀόρατος, ἀπὸ ἥμισυ φεγγάρι τὰ βασιλεύωνται;" Α, ἐνθυμήσου, σὲ παρακαλῶ, πῶς εἶσαι ὦχι μόνον κριτής, ἀμὴ καὶ πατήρ, καὶ πῶς παιδεύεις, ἀμὴ δὲν θανατόνεις τὰ τέκνα σου· ὅθεν ἀν ἵσως καὶ ἡ ἀμαρτίαις τῶν Ἐλλήνων ἐπαρακίνησαν τὴν δικαίαν ὄργήν σου, ἀν ἵσως καὶ εἰς τὴν κάμινον τῆς ἴδιας των ἀνομίας σουν ἔχαλκευταν τὰ ἀστροπελέκια, διὰ νὰ τοὺς ἀφανίσῃς ἀπὸ τὸ πρόσωπον τῆς οἰκουμένης, ἐσὺ ὅποῦ εἶσαι ὅλος εἰςπλαγχνία, συγχωρῆσαι καὶ σβῖσαι ἐκεῖνα εἰς τὸ πέλαγος τῆς ἀπείρου σου ἐλεημοσύνης. "Ἐνθυμήσου, θειάνθρωπε" Ἰησοῦν, πῶς τὸ ἐλληνικὸν γένος ἐστάθη τὸ πρῶτον, ὅποῦ ἀνοιξε τὰς ἀγκάλαις, διὰ νὰ δεχθῇ τὸ θεῖον σου εἰαγγέλιον τὸ πρῶτον ὅποῦ ἔριξε χαμαὶ τὰ εἴδωλα, καὶ κρεμάμενων εἰς ἕνα ξέλον σὲ ἐπροσκύνησεν ὡς θεόν" τὸ πρῶτον, ὅποῦ ἀντιστάθη τῶν τυράννων, ὅποῦ μὲ τόσα καὶ τόσα βάσανα ἐγύρευαν νὰ ξερίζωσουν ἀπὸ τὸν κόσμον τὴν πίστιν, καὶ ἀπὸ τὰς καρδίας τῶν χριστιανῶν τὸ θεῖον σου ὄνομα· μὲ τοὺς ἰδρῶτας τῶν Ἐλλήνων ηὔξανε, Χριστέ μου, εἰς ὅλην τὴν οἰκουμένην ἡ ἐκκλησία σου· οἱ Ἐλληνες τὴν ἐπλούτησαν μὲ τοὺς θησαυροὺς

τῆς συφίας, τοῦτοι καὶ μὲ τὴν γλῶσσαν, καὶ μὲ τὸν κάλαμον, μὲ τὴν ἰδίαν ζωὴν τὴν διαφέντευσαν [*defenderunt*] τρέχοντες μὲ ἄπειρον μεγαλοψυχίαν καὶ εἰς τὰς φυλακαίς, καὶ εἰς τὰς μάστιγας, καὶ εἰς τὸν τροχὸν καὶ εἰς τὰς ἔξοριας, καὶ εἰς τὰς φλόγας καὶ εἰς τὰς πίστας, μόνον διὰ νὰ σβύσουν τὴν πλάνην, διὰ νὰ ἔπλωσουν τὴν πίστιν, διὰ νὰ σὲ κηρύξουν θεάνθρωπον, καὶ διὰ νὰ λάμψῃ ὅπου λάμπει ὁ ἥλιος, τοῦ σταυροῦ ἡ δόξα καὶ τὸ μυστήριον ὅθεν, ὡς εὐ-σπλαγχνος, μὲ τὴν θεϊκήν σου παντοδυναμίαν κάμε νὰ φύγουν τὸν ζυγὸν τέτοιας βαρβαρικῆς αἰχμαλωσίας· ὡς φιλόδωρος καὶ πλουσιο-πάροχος ἀνταποδότης, ἀνοίγοντας τὸν θησαυρὸν τῶν θείων σου χαρί-των, ὕψωσαι πάλιν εἰς τὴν προτέραν δόξαν τὸ γένος, καί, ἀπὸ τὴν κοπρίαν, εἰς τὴν ὄποιαν κάθεται, δός του τὸ σκῆπτρον καὶ τὸ βασι-λειον. Ναί, σὲ παρακαλῶ μὰ τὸ χαῖρε ἐκεῖνο, ὃποῦ ἔφερε τὴν χαρὰν εἰς τὸν κόσμον· μὰ τὴν θείαν σου ἐκείνην ἐνσάρκωσιν, εἰς τὴν ὄποιαν ὅντας Θεός, ἐγίνηκες ἄνθρωπος, διὰ νὰ φανῆς μὲ τὸν ἀνθρώπους φιλάν-θρωπος· μὰ τὸ βάπτισμα, ὃποῦ μᾶς ἔπλυνε ἀπὸ τὴν ἀμαρτίαν· μὰ τὸν σταυρὸν ὃποῦ μᾶς ἀνοιξε τὸν παράδεισον, μὰ τὸν θάνατον ὃποῦ μᾶς ἔδωκε τὴν ζωὴν, καὶ μὰ τὴν ἔνδοξον ἐκείνην ἔγερσιν, ὃποῦ μᾶς ἀνέβασε εἰς τὰ οὐράνια. Καὶ ἀν ἵσως καὶ ὡς φωναὶς τούταις δὲν σὲ παρακινοῦσιν εἰς σπλάγχνος, ἂς σὲ παρακινήσουν τὰ δάκρυα, ὃποῦ μοῦ τρέχουν ἀπὸ τὰ ὅμματα, καὶ ἐὰν δὲν φθάνουν καὶ ταῦτα, ὡς φωναίς, ὡς παρακάλεσαις τῶν ἀγίων σου·, ὃποῦ ἀπὸ ὅλα τὰ μέρη τῆς τρισαθλίας Ἑλλάδος φωνάζουσι. Φωνάζει ἀπὸ τὴν Κρήτην ὁ Ἀνδρέας, καὶ σὲ παρακαλεῖ νὰ ἔξολοθρεύσῃς τὸν Ἀγαρηνὸν λύκους ἀπὸ ἐκεῖνο τὸ Βασίλειον, εἰς τὸ δόποιον ἐποί-μανε τῆς χριστωνύμου σου ποίμνης τὰ πρόβατα· φωνάζει ἀπὸ τὴν Πόλιν ἔνας Χρυσόστομος, καὶ σὲ παρακαλεῖ νὰ μὴν κυριεύεται ἀπὸ τὸν ἐχθρὸν τοῦ Υἱοῦ ἐκείνη ἡ χώρα, ὃποῦ μίαν φορὰν ἀφιερώθη τῆς Μη-τρὸς καὶ Παρθένου· φωνάζει ἡ Αἰκατερίνα, καὶ δείχνοντά σου τὸν τρο-χόν, εἰς τὸν ὄποιον ἐμαρτύρησε, σὲ παρακαλεῖ ὁ τροχὸς πάλι νὰ γυρίσῃ τῆς τύχης διὰ τὴν Ἀλεξάνδρειαν· φωνάζουσιν οἱ Ἰγνάτιοι ἀπὸ τὴν Ἀντιόχειαν, οἱ Πολύκαρποι ἀπὸ τὴν Σμύρνην, οἱ Διονύσιοι ἀπὸ τὰς Ἀθήνας, οἱ Σπυρίδωνες ἀπὸ τὴν Κύπρον, καὶ δείχνοντά σου τὸν λέοντας ὃποῦ τοὺς ἔξεσχισαν, τὰς φλόγας ὃποῦ τοὺς ἔκανσαν, τὰ σίδερα ὃποῦ τοὺς ἔθερισαν, ἐλπίζουσι ἀπὸ τὴν ἄκραν σου

εἰσπλαγχνίαν τῶν ἑλληνικῶν πόλεων καὶ ὅλης τῆς Ἑλλάδος τὴν ἀπολύτρωσιν.

XI.

KLEPHTIC BALLAD.

No collection of examples of Modern Greek literature can be complete which does not include one of those ballads which kept the spirit of the Greeks alive under the Turkish yoke, and fired them with that enthusiasm and courage, by which a portion eventually regained their freedom.

For other specimens of the Klephtic Ballad we may refer our readers to Professor Sanders' 'Volksleben der Neugriechen,' Fauriel's well-known collection, A. R. Rangabé's 'Littérature Néo-Hellénique,' and Anton Zeannaraki's 'Cretan Ballads.'

THE BURIAL OF DEMOS.

'Ο ήλιος ἐβασῖλευε, κ' ὁ Δῆμος διατάζει
 'Σύρτε, παιδιά μου, 's τὸ νερόν, ψωμὶ νὰ φάτ' ἀπόψε.
 Καὶ σύ, Λαμπράκη μ' ἀνεψιέ, κάθου ἐδὼ κοντά μου·
 Νά! τ' ἄρματά μου φόρεσε, νὰ ἥσαι καπιτάνος·
 Καὶ σεῖς, παιδιά μου, πάρετε τὸ ἔρημο σπαθί μου,
 Πράσινα κόψετε κλαδιά, στρώστε μου νὰ καθίσω,
 Καὶ φέρτε τὸν πνευματικὸν νὰ μ' ἔξομολογήσῃ·
 Νὰ τὸν εἰπῶ τὰ κρίματα ποῦ ἔχω καμωμένα,
 Τριάντα χρόνι' ἄρματωλός, κ' εἴκοσι πέντε κλέφτης·
 Καὶ τώρα μ' ἥρθε θάνατος, καὶ θέλω ν' ἀπαιθάνω.
 Κάμετε τὸ κιβούρι μου πλατύ, ψηλὸν νὰ γένη,
 Νὰ στέκ' ὄρθδος νὰ πολεμῶ, καὶ δίπλα νὰ γεμίζω.
 Κ' ἀπὸ τὸ μέρος τὸ δεξὶ ἀφῆστε παραθύρι,
 Τὰ χελιδόνια νὰ 'ρχωνται, τὴν ἄνοιξιν να φέρουν,
 Καὶ τ' ἀηδόνια τὸν καλὸν Μάϊ νὰ μὲ μαθαινουν.'

Professor Geldart gives the following as a nearly literal translation :—

The sun was falling from his throne when Demos thus commanded :

‘ Oh ! children, get you to the stream, to eat your bread at even ;

And thou, Lambrakes, kinsman mine, come near and sit beside me ;

There, take the armour which was mine, and be like me a captain.

And ye, my children, take in charge the sword by me forsaken ;

Cut branches from the greenwood tree, and spread a couch to rest me.

Go fetch me now the priest of God, that he may come and shrive me,

For I would tell him all the sins that I have e'er committed,

While thirty years a man-at-arms, one score and five a robber.

And now to take me death has come, and I for death am ready.

Then make my tomb on every side right broad, and high above me,

That I may upright stand to fight, and stoop to load my musket :

And on the right hand side, I pray, leave me a little window,

Where swallows in the early year may bring the spring-time with them,

And of the merry month of May the nightingales may tell me.’

Goethe's Translation :—

DAS GRAB DES DIMOS.

Ausgeherrschet hat die Sonne,
Zu dem Führer kommt die Menge:
Auf, Gesellen, schöpfet Wasser,
Theilt euch in das Abendbrod.
Lamprakos, du aber, Neffe,
Setze dich an meine Seite;
Trage künftig meine Waffen,
Du nun bist der Kapitan.
Und ihr andern braven Krieger,
Fasset den verwaisten Säbel,
Hauet grüne Fichtenzweige,
Flechtet sie zum Lager mir;
Führt den Beichtiger zur Stelle,
Dass ich ihm bekennen möge,
Ihm enthülle, welchen Thaten
Ich mein Leben zugekehrt.
Dreissig Jahr bin Armatole,
Zwanzig Jahr ein Kämpfer schon;
Nun will mich der Tod erschleichen,
Das ich wohl zufrieden bin.
Frisch mir nun das Grab bereitet,
Dass es hoch sei und geräumig,
Aufrecht dass ich fechten könne
Könne laden die Pistolen.
Rechts will ich ein Fenster offen,
Dass die Schwalbe Frühling künde,
Dass die Nachtigall vom Maien
Allerlieblichstes berichte.

XII.

ADAMANTIOS CORAES.

Adamantios Koraes, from whose writings the following extract is taken, is by far the greatest figure in the history of Modern Greece. He was born in Smyrna in 1748, but left the East and studied Medicine, first at Amsterdam and then at Montpellier. In 1788 he came to Paris, where he remained throughout the Revolution. His literary studies soon spread his fame throughout Europe, while his eloquent letters and pamphlets did much to stimulate the national spirit of his countrymen. The *Salpisma Polemisterion* was published in Paris, on the death of Régnes, in 1803. It contains some of the finest passages in Modern Greek, passages indeed which are surpassed by few in any language for their exalted patriotism and fervid eloquence.

ΣΑΛΠΙΣΜΑ ΠΟΛΕΜΙΣΤΗΡΙΟΝ.

Πολεμήσατε λοιπόν, ὃ μεγαλόψυχα καὶ γενναῖα τέκνα τῶν Παλαιῶν Ἑλλήνων, ὅλοι ὁμοῦ ἐνωμένοι τὸν βαρβάρους τῆς Ἑλλάδος τυράννους. Ὁ κόπος εἶναι μικρὸς παραβαλλόμενος μὲ τὴν δόξαν, ἡ όποια θέλει σᾶς ἔξιστώσειν μὲ τοὺς Ἡρωας τοῦ Μαραθῶνος, τῆς Σαλαμῖνος, τῶν Πλαταιῶν, τῶν Θερμοπυλῶν, τοὺς ἀκαταμαχήτους προγόνους σας. Ἀλλὰ τὶ λέγω θέλει σᾶς ἔξιστώσειν; Τῶν Τούρκων ὁ διωγμὸς ἀπὸ τὴν Ἑλλάδα θέλει σας καταστήσειν τόσον ἐνδοξοτέρους καὶ ἀπ' αὐτοὺς τὸν Μιλτιάδας, τὸν Θεμιστοκλέας καὶ τὸν Δεωνίδας, ὅσον εὔκολώτερον εἶναι νὰ ἐμποδίσῃ τις τὴν ἀρχὴν τὸν ἔχθρὸν νὰ ἐμβῇ εἰς τὴν κατοικίαν του, παρὰ νὰ τὸν διώξῃ ἀφοῦ χρόνους πολλοὺς ρίζωθῇ εἰς αὐτήν.

Πολεμήσατε, φίλοι καὶ ἀδελφοί, τοὺς ἀπανθρώπους καὶ σκληροὺς Τούρκους· ὅχι ὅμως ὡς Τούρκοι, ὅχι ὡς φονεῖς, ἀλλ' ὡς γενναῖοι τῆς ἐλευθερίας στρατιῶται, ὡς ὑπερασπισταὶ τῆς ἱερᾶς ἡμῶν θρησκείας καὶ τῆς πατρίδος. Χύσετε χωρὶς ἔλεον τὸ αἷμα τῶν ἔχθρῶν, ὅσους εῦρετε ἔξωπλισμένους κατὰ τῆς ἐλευθερίας, καὶ ἔτοίμους νὰ σᾶς στερήσωσι

τὴν ζωήν. *Ας ἀποθίνῃ ὅστις τυραννικῶς σφίγγει τῶν Γραικῶν τὰς ἀλύσεις, καὶ τοὺς ἐμποδίζει τὰ μῆξωσι τὰ δεσμά των. 'Αλλὰ σπλαγχνίσθητε τὸν ἥσυχον Τοῦρκον, ὅστις ζητεῖ τὴν σωτηρίαν του μὲ τὴν φυγήν, ἢ εὐαρεστεῖται νὰ μείνῃ εἰς τὴν Ἑλλάδα, ὑποτασσόμενος εἰς νόμους δικαίους, καὶ γευόμενος καὶ αὐτὸς τοὺς καρποὺς τῆς ἐλευθερίας, καθὼς οἱ Γραικοί, καθὼς καὶ αὐτὸὶ τῆς Αἰγύπτου οἱ Τοῦρκοι. *Ας ἡγαινῇ ἐκδίκησις ἡμῶν φιθερά, ἀλλ' ἂς γένη μὲ δικαιοσύνην. *Ας δείξωμεν εἰς τὸ ἄγριον τῶν Μουσουλμάνων γένος, ὅτι μόνη τῆς ἐλευθερίας ἡ ἐπιθυμία, καὶ ὅχι ἡ δίφα τοῦ φόνου καὶ τῆς ἀρπαγῆς, μᾶς ἔξωπλησε τὰς χεῖρας. *Ας μάθωσιν οἱ ἀπάνθρωποι Τοῦρκοι ἀπὸ τὴν ἡμετέραν φιλανθρωπίαν, ὅτι διὰ νὰ παύσωσι τὰς καθημερινὰς ἀδικίας, τὴν καθημερινὴν ἔκχυσιν τοῦ Ἑλληνικοῦ αἴματος, ἀναγκαζόμεθα πρὸς καιρὸν νὰ χύσωμεν ὀλίγον αἷμα τουρκικόν.

'Επικαλεσάμενοι λοιπὸν τὴν ἐξ οἰραποῦ βοήθειαν, καὶ ἀσπασάμενοι εἰς τὸν ἄλλον μὲ τὰ δάκρυα τῆς ἐλπίδος καὶ τῆς χαρᾶς, οἱ νέοι μὲ τὰ ὅπλα, οἱ γέροντες μὲ τὰς εὐχὰς καὶ τὰς παραινέσεις, οἱ ιερεῖς μὲ τὰς εὐλογίας καὶ τὰς πρὸς τὸν Θεὸν δεήσεις, ὅλοι ὅμοι ἐνωμένοι, γενναῖοι τοῦ Ἑλληνικοῦ ὀνόματος κληρονόμοι, πολεμήσατε γενναίως περὶ πίστεως, περὶ πατρίδος, περὶ γυναικῶν, περὶ τέκνων, περὶ πάσης τῆς παρούσης καὶ τῆς ἐρχομένης γενεᾶς τῶν Γραικῶν, τὸν τρισβάρβαρον, τὸν ἀσπλαγχνὸν τύραννον τῆς Ἑλλάδος, ἀν θέλετε νὰ φανῆτε ἄξιοι τῶν παλαιῶν Ἑλλήνων ἀπόγονοι, ἀν θέλετε νὰ ἀφήσητε, ὡς ἔκεινοι, τὸ ὄνομά σας ἀείμνηστον εἰς τοὺς αἰώνας τῶν αἰώνων. Γένοιτο !

'Ατρόμητος ὁ ἐκ Μαραθῶνος.

XIII.

TRICOUPIS, A. D. 1821.

The following notice was prefixed to S. Tricoupis' collected speeches, published in 1862. It will draw the attention of the reader to the change which has taken place in the Greek language between 1821 and the present day.

ΑΝΑΓΝΩΣΤΑ !

'Εκδίδων τοὺς ἀνὰ χεῖρας λόγους ἡθελησα νὰ διατηρήσω τὸ γυνήσιον αὐτῶν ὕφος¹ τούτου χάριν τοὺς τυπόνω ὅπως τοὺς ἀπήγγειλα.

'Ο τρόπος οὗτος τῆς ἐκδόσεως ἔχει τι καλόν· δεικνύει ὅποιας μεταβολὰς² ὑπέστη ἡ ἐν κοινῇ χρήσει γλῶσσαι ἀπὸ τοῦ 1824, καθ' ὃν καιρὸν ἀπηγγέλθη ὁ πρῶτος λόγος μέχρι τοῦ 1861, καθ' ὃν ἀπηγγέλθη ὁ τελευταῖος.

'Ἐν Ἀθήναις, 1862.

Σ. ΤΡΙΚΟΥΠΗΣ.

FUNERAL ORATION ON LORD BYRON.

Λόγος Ἐπικήδειος³ εἰς τὸν Λόρδον Νόελ Μπάϊρωνα⁴, ἀποθανόντα κατὰ τὴν 6 Ἀπριλίου τοῦ 1824 ἔτους, τῇ Κυριακῇ τοῦ Πάσχα ἐν Μεσολογγίῳ, ὅπου καὶ ἔξεφωνήθη ἐπ' ἐκκλησίας ὑπὸ Σπυρίδωνος Τρικούπη.

Τί ἀνέλπιστον συμβεβηκός ! τί ἀξιοθήνητον δυστύχημα ! ὀλίγος καιρὸς εἶναι, ἀφ' οὐδὲ ὁ λαὸς τῆς πολυπαθοῦς Ἑλλάδος ὅλος χαρὰ καὶ ἀγαλλίασις⁵ ἐδέχθη εἰς τὸν κόλπους του τὸν ἐπίσημον τοῦτον ἄνδρα, καὶ σήμερον ὅλος θλίψις καὶ κατήφεια⁶ καταβιέχει τὸ νεκρικόν του κρεββάτι μὲ πικρότατι δάκρυα, καὶ ὀδύρεται ἀπαρηγόρητα. 'Ο γλυκύτατος χαιρετισμός, Χριστὸς ἀνέστη, ἔγεινεν ἄχαρις, τὴν ἡμέραν τοῦ Πάσχα εἰς τὰ χεῖλη τῶν Ἑλλήνων Χριστιανῶν, οἱ ὅποιοι, ὅπου καὶ ἀν συναπαντοῦσιν ἔνας τὸν ἄλλον τὸ πρωῒ τῆς ἡμέρας ἐκείνης; πρὸν ἀκόμη συνευχθοῦν τὰς καλὰς ἐօρτάς, συνερωτοῦντο, πῶς εἶναι ὁ Μυλόρδος; χιλιάδες ἄνθρωποι συναγμένοι νὰ δώσουν μεταξύ των τὸ Θείον φίλημα⁷ τῆς ἀγάπης εἰς τὴν εὑρύχωρον πεδιάδα ἔξω τοῦ τείχους τῆς πόλεώς μας, ἐφαίνοντο ὅτι συνάχθηκαν μόνον καὶ μάγον διὰ νὰ παρακαλέσουν

¹ To preserve their genuine form (style).

² What changes.

³ Funeral oration.

⁴ This spelling has now fallen into disuse, and

'Βύρων' is generally adopted.

⁵ Joy and exultation. ⁶ Sadness, melancholy.

⁷ The divine kiss.

τὸν ἐλευθερωτὴν τοῦ Παντὸς¹ ὑπὲρ τῆς ὑγείας τοῦ συναγωνιστοῦ τῆς ἐλευθερίας τοῦ Γένους μας.

Καὶ πᾶς ἡτοι δυνατὸν ρὰ μὴ συντριβῇ ἡ καρδία ὅλων; νὰ μὴ καταπικραιθοῦν ὅλων τὰ χεῖλη; εὐρέθη ἄλλη φορὰν τὸ μέρος τοῦτο τῆς Ἐλλάδος εἰς περιστοτέραν χρείαν καὶ ἀνάγκην παρὰ εἰς τὴν ἐποχήν, καθ' ἥν ὁ πολυυθρήνητος Μυλὸρδ̄ Μπάϊρων ἐπέραστε κινδυνεύσας καὶ αὐτὴν τὴν ζωήν του εἰς τὸ Μεσολόγγι²; καὶ τότε καὶ εἰς ὅσον καιρὸν συνέζησε μαζή μας, δὲν ἐθεράπευσε τὸ πλουσιοπάροχόν³ του χέρι τὰ χρηματικὰ δεινά μας, τὰ ὄποια ἡ πτωχεία μας τὰ ἄφινεν ἀδιόρθωτα; πόσα ἄλλα καλά, πολὺ ἀκόμη μεγαλήτερα, ἡλπίζαμεν ἀπ' αὐτὸν τὰν ἄνδρα; καὶ σήμερον, ἀλλοίμονον! σήμερον ὁ πικρὸς τάφος καταπίνει⁴ καὶ αὐτὸν καὶ τὰς ἐλπίδας μας!

Αλλὰ δὲν ἡμποροῦσε τάχα καθήμερος καὶ ἔξω τῆς Ἐλλάδος, ἀναπαινόμενος⁵ καὶ χαιρόμενος τὰ καλὰ τῆς Εὐρώπης, νὰ τρέξῃ μὲ μόνην τὴν μεγαλοδωρίαν τῆς καρδίας τοῦ εἰς βοήθειάν μας; τοῦτο ἀρκοῦσε διὰ ἡμᾶς⁶. ἡ δοκιμασμένη φρόνησις⁷ τοῦ Προέδρου τῆς Βουλῆς καὶ Διοικητοῦ μας ἥθελεν οἰκονομήσει μὲ μόνα αὐτὰ τὰ μέσα τὴν ἀσφάλειαν τῶν μερῶν τοίτων⁸ ἀλλά, ἀν ἀρκοῦσε τοῦτο διὰ ἡμᾶς, δὲν ἀρκοῦσεν, ὅχι, δι' αὐτόν⁹ πλασμένος ἀπὸ τὴν φύσιν¹⁰ διὰ νὰ ὑπερασπίζεται πάντοτε τὰ δικαιώματα τοῦ ἀνθρώπου, ὅπου καὶ ἀν τὰ ἔβλεπε καταπατημένα¹¹, γεννημένος εἰς ελεύθερον καὶ πάνσοφον ἔθνος¹², θρεμμένος παιδιόθεν μὲ τὴν ἀνάγνωσιν τῶν συγγραμμάτων τῶν ἀθανάτων προγύνων μας, τὰ ὄποια διδάσκονται ὅσους ἡξεύρουν¹³ νὰ τὰ διαβάζουν, ὅχι μόνον τί εἴναι, ἀλλὰ καὶ τί πρέπει νὰ ἦναι, καὶ τί ἡμπορεῖ¹⁴ νὰ ἦναι ὁ Ἀρθρωπος, εἴδε τὸν ἔξαχ, ειωμένον¹⁵, τὸν ἀλυποδεμένον ἀνθρωπὸν τῆς Ἐλλάδος νὰ ἐπιχειρεῖσθη νὰ συντρίψῃ¹⁶ τὰς φρικτὰς ἀλύτοτες του καὶ τὰ συντρίμματα τῶν ἀλύσων του νὰ κάμη κοπτερὰ ἔιφη διὰ νὰ

¹ To implore the Deliverer of the Universe. ² It must not be forgotten that the semi-colon in Greek has the same force as our note of interrogation. ³ And while he lived with us did not his liberal hand remedy our financial distress? ⁴ Swallows up. ⁵ Resting.

⁶ This was enough for us. ⁷ The tried prudence. ⁸ Created, fashioned by nature. ⁹ Wherever he saw them trampled down.

¹⁰ Born in a free and all-wise nation. ¹¹ As many as know how to read them. ¹² Can, for δύναται. ¹³ Debased and bound in chains.

¹⁴ To crush the terrible bonds.

ἀνακτήση¹ μὲ τὴν βίαν ὅ, τι τὸν ἄρπασεν ἡ βία, εἰδε, καὶ ἀφησεν
ὅλης τὰς πνευματικὰς καὶ σωματικὰς ἀπολαύσεις τῆς Εὐρώπης, καὶ
ἠλθε νὰ κακοπαθήσῃ καὶ νὰ ταλαιπωρηθῇ² μαζή μας, συναγωνιζόμενος
ὅχι μόνον μὲ τὸν πλοῦτόν του, τὸν ὄποιον δὲν ἐλυπήθη, ὅχι μόνον μὲ
τὴν γνῶσίν του, τῆς ὁποίας μᾶς ἔδωκε τόσα σωτηριώδη σημεῖα, ἀλλὰ
καὶ μὲ τὸ σπαθί του ἀκονισμένον³ ἐναντίον τῆς τυραννίας καὶ τῆς
βαρβαρότητος⁴ ἦλθεν, εἰς ἓνα λόγον, κατὰ τὴν μαρτυρίαν τῶν οἰκιακῶν
του, μὲ ἀπόφασιν⁴ νὰ ἀποθάνῃ εἰς τὴν 'Ελλάδα διὰ τὴν 'Ελλάδα' πῶς
λοιπὸν νὰ μὴ συντριβῇ δλῶν μας ἡ καρδία διὰ τὴν στέρησιν αὐτοῦ τοῦ
ἀνδρός; πῶς νὰ μὴ κλαύσωμεν τὴν στέρησίν του ὡς γενικὴν στέρησιν
ὅλου τοῦ 'Ελληνικοῦ γένους;

* * * * *

¹ To regain by force. ² And came to endure hardships and be afflicted with us. ³ Sharpened against. ⁴ With the determination to die in Greece, for Greece.

PART IV.

CONTEMPORARY GREEK WRITERS.

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I.

MELAS.

Ali Pasha and Suli.

ΑΛΗΠΑΣΑΣ ΚΑΙ ΣΟΥΛΙ.

Χρόνοις πολλοὶς ἐπολέμει ὁ Ἀληπασᾶς τὸ Σούλιον, ἀγωνιζόμενος νὰ κυριεύῃ αὐτό, καὶ νὰ καθυποτάξῃ¹ τοὺς Σουλιώτας· ἀλλ' οἱ νέοι αὐτοὶ Σπαρτιάται, ἐμπνεόμενοι² ἀπὸ τὸ ἱερὸν αἴσθημα τῆς ἐλευθερίας καὶ τοῦ πατριωτισμοῦ, γενναῖως πάντοτε ὑπερασπίσθησαν τὴν πατρίδα τῶν, καὶ ἡρῷκῶς ἀπέκρουσαν³ τοὺς πολυναρίθμους στρατοὺς τοῦ Ἀληπασᾶ.

Κατὰ τὸ 1800 ἀπελπισθεὶς ὁ Ἀληπασᾶς ἀπὸ τὴν δύναμιν τῶν ὄπλων του, κατέφυγεν εἰς τὴν δύναμιν τῶν χρημάτων, ἐλπίζων ὅτι δι' αὐτῶν ἥθελε κατορθώσει⁴ τοὺς σκοπούς του. "Οθεν στέλλει πρέπεις εἰς τὸ Σούλιον, καὶ δι' αὐτῶν προσφέρει δύω χιλιάδας πουγγίων⁵ πρὸς τοὺς Σουλιώτας, ὑποσχόμενος εἰς αὐτοὺς καὶ ἀσυδοσίαν⁶ καὶ ὅποιασδήποτε γαίας⁷ τοῦ ζητήσωσι πρὸς ἀποκατάστασίν των, ἀρκεῖ νὰ⁸ τῷ παραδόσωσι τοὺς ἀπορθήτους βράχους τοῦ Σουλίου των.

'Ιδού δὲ ἡ ἀπάντησις τοῦ ἡρῷκοῦ τούτου λαοῦ εἰς τὰς προτάσεις τοῦ Ἀληπασᾶ :

"Βεζίρ 'Αληπασᾶ σὲ χαιρετοῦμεν⁹ !

'Η πατρίς μας εἶναι ἀπείρως γλυκυτέρα καὶ ἀπὸ τὰ ἄσπρα σου¹⁰, καὶ ἀπὸ τοὺς εύτυχεῖς τόπους ὃπου ὑπόσχεσαι νὰ μᾶς δώσης. "Οθεν ματαίως κοπιάζεις¹¹, ἐπειδὴ ἡ ἐλευθερία μας δὲν πωλεῖται οὕτε ἀγοράζεται μ' ὅλους τοὺς θησαυροὺς τῆς γῆς, παρὰ μόνον μὲ τὸ αἷμα καὶ μὲ τὸν θάνατον καὶ τοῦ ὑστέρου Σουλιώτου.

οἱ Σουλιώται μικροὶ καὶ μεγάλοι."

¹ And to subdue. ² Inspired by the holy sentiment. ³ Beat back.

⁴ In the hope that by their means he would attain his ends.

⁵ Two thousand purses—a Turkish purse = 500 Piastres, about £5.

⁶ Exemption from tribute. ⁷ And whatever lands they might ask of him to settle on.

⁸ If they would only give up the impregnable rocks.

⁹ We greet thee. ¹⁰ Your money, literally white coins. ¹¹ Εν ἄσπρον, one farthing. ¹² You labour in vain.

‘Αποτυχών ὁ Ἀληπασᾶς ἐνώπιον τῆς ἀφίλοχρηματίας¹ καὶ τῆς ἵσχυρᾶς φιλοπατρίας τῶν γενναίων Σουλιωτῶν, προσέφυγεν εἰς τὰ μέσα τῆς διαιρέσεως² καὶ τῆς προδοσίας. Ἐπροσπάθησε λοιπὸν νὰ διαφθείρῃ ἴδιαιτέρως³ τὸν Σουλιώτην Ζέρβαν, καὶ διὰ τῆς προδοσίας αὐτοῦ νὰ ἐπιτύχῃ τὴν ὑποδούλωσιν τοῦ Σουλίου. Ὁθεν ἐπρόσφερεν εἰς αὐτὸν ὀκτακόσια πουγγία καὶ μεγίστας τιμάς, ἀν συντελέση⁴ εἰς τοὺς σκοπούς του. Ἀλλ’ ὁ Σουλιώτης Ζέρβας ἵδον τί ἀπήντησε πρὸς τὸν Ἀληπασᾶν:

“Σὲ εὐχαριστῶ, Βεζίρη, διὰ τὴν πρὸς ἡμέαν ἀγάπην σου. πλὴν τὰ ὀκτακόσια πουγγία παρακαλῶ νὰ μὴ μου τὰ στείλης, ἐπειδὴ καὶ δὲν ἡξεύρω νὰ τὰ μετρήσω· καὶ ἀν ἡξευρα πάλιν δὲν ἥμουν εὐχαριστημένος οὕτε μίαν πέτραν τῆς πατρίδος μου νὰ σοὶ δώσω δι’ ἀντιπληρωμῆν⁵, καὶ οὐχὶ πατρίδα ὀλόκληρον ὡς φαντάζεσαι⁶.

‘Η τιμὴ δὲ ὅπου⁷ μοῦ ὑπόσχεσαι μοῦ εἶναι ἄχρηστος⁸. Πλούτος καὶ τιμὴ εἰς ἐμὲ εἴναι τὰ ἄρματά μου⁹, μὲ τὰ ὅποια ἀπαθανατίζω¹⁰ τὸ ὕνομά μου, ὑπερασπιζόμενος τὴν γλυκυτάτην μου πατρίδα.

Ζέρβας.”

II.

TRICOUPI.

Article from the Newspaper, ‘Η “Ωρα, of April 12/24, 1879.

ΕΝΕΣΤΩΤΑ.

‘Αριστη ἡ συμβουλή, ἦν ἐν τῷ χθεσινῷ αὐτῆς φύλλῳ δίδαι ἡ “Γαλλικὴ Δημοκρατία”¹¹ εἰς τε τὴν Τουρκίαν καὶ εἰς τὴν Ἑλλάδα, ᾧ συνάψωσι συμμαχίαν¹² πρὸς ἀποσύζησιν τῶν ἐκ τοῦ πανσλαζισμοῦ κινδύνων, ἀπειλοῦντος¹³, ἵνα κατακλύσῃ καὶ τὴν Τουρκίαν καὶ τὴν Ἑλλάδα. Ἐπίσης συμφέρουσα εἶνε εἰς ἀμφότερα τὰ ὅμορα κράτη

¹ Uncovetousness.

² Means of division (discord) and treachery.

³ To corrupt secretly.

⁴ If he would co-operate.

⁵ As a return.

⁶ My entire country, as you imagine.

⁷ “Οπου for τὴν ὅποιαν.

⁸ Valueless, useless.

⁹ Arms.

¹⁰ Immortalize.

Française. ¹² To form an alliance.

¹³ Threatening.

ἡ πολιτικὴ αὐτη, ἀλλ' ἡ σύστασις τῆς ἀποδοχῆς αὐτῆς εἶναι ἀναγκαῖα μόνον πρὸς τὴν Τουρκίαν, διότι ἡ Ἑλλὰς ἐνεστερνίσθη¹ αὐτὴν ἀπὸ ἴκανοῦ ἥδη χρόνου ἐκ σκληρᾶς διδαχθεῖσα πείρας². Πείραν ἐπίσης σκληρὰν τῶν τάσεων καὶ τῶν δολοπλοκιῶν τοῦ πανσλαβισμοῦ ἔλαβε καὶ ἡ Τουρκία, ἀλλ' ἐκ τῆς πείρας ταύτης οὐδὲν σχεδὸν ἡ Πύλη ἐδιδάχθη. Καὶ σύνηθες μὲν τοῦτο τῇ Πύλῃ, τὸ παραδοξότερον ὅμως εἶναι, ὅτι τὴν αὐτὴν τῆς Πύλης ἀμβλυωπίαν³ δεικνύει ἐν τῷ ζητήματι τούτῳ ἡ ἀντιλήπτωρ⁴ τῆς Τουρκίας Ἀγγλία. Καίτοι ἡ κυβέρνησις τοῦ λόρδου Βήκονσφιλδ ἀνέγραψεν ἐν τῷ προγράμματι τῆς ἀνατολικῆς αὐτῆς πολιτικῆς τὴν καταπολέμησιν τοῦ πανσλαβισμοῦ, τοσοῦτον ὀλίγον ἐννοεῖ τὴν ἀληθῆ σημασίαν τοῦ κινδύνου, ὃν ἐκ τοῦ πανσλαβισμοῦ διπτρέχει ἡ Τουρκία, ὥστε ἀντὶ νὰ συνιστᾶ⁵ τῇ Πύλῃ ὑποχωρήσεις πρὸς τὴν Ἑλλάδα χάριν συμπράξεως μετ' αὐτῆς κατὰ τοῦ πανσλαβισμοῦ, τούναντίον συναινεῖ⁶ εἰς ὑποχωρήσεις τῆς Τουρκίας πρὸς τὸν πανσλαβισμὸν ἐν τῇ Ἀνατολικῇ Ῥωμυλίᾳ, ἐπιδιώκουσα⁷ τὴν ἀποζημίωσιν τῆς Πύλης ἐπὶ ταῖς παραχωρήσεσι ταύταις ἐν τῷ περιορισμῷ τῶν ὑπὲρ τῆς Ἑλλάδος ἀπαιτηθεισῶν ἵπο τοῦ βερολινείου συνεδρίου θυσιῶν τῆς Πύλης. Ἀπαντῶν ἐσχάτως δ. κ. Λαίγιαρδ εἴς τινα πρεσβευσιν εἰπεν, ὅτι οἱ σλαῦοι θέλουσι καταπνίξει⁸ τὴν ἔνθεν τοῦ Αἴμου Ἑλληνικὴν ἔθνοτητα, ἀν ὁ Αἴμος δὲν καταληφθῆ ὑπὸ τῶν ὀθωμανικῶν στρατευμάτων. Ὁπως δὲ ὁ ἄγγλος πρεσβευτής, οὗτω καὶ οἱ ἄγγλοι ὑπουργοὶ ἐπικαλοῦνται τὴν περὶ τῆς Ἑλληνικῆς ἔθνοτητος μέριμναν, ὀσάκις θέλουσι ν' ἀντιταχθῶσι κατὰ τῶν ἀξιώσεων τοῦ πανσλαβισμοῦ. Ἐνέργειαν ὅμως σπουδαίαν ὑπὲρ⁹ τῆς Ἑλληνικῆς ἔθνοτητος διὰ τῶν προσφόρων τῆς Τουρκίας θυσιῶν οὐδεμίαν συνιστῶσι, τούναντίον δὲ εὐθὺς ὡς ἔνεκα τῶν ἀλλαχόθι ἀγγλικῶν συμφερόντων ἡ ἔνεκα λόγων γενικῆς πολιτικῆς θεωρήσωσιν ἀναγκαίαν τὴν ὑποχώρησιν ἀπέναντι τῶν πανσλαβικῶν ἀπαιτήσεων οὐ μόνον λησμονοῦσι τὴν περὶ Ἑλλάδος μέριμναν, ἀλλὰ δὲν διστάζουσιν¹⁰, ἀν ἡ περίστασις τὸ ἐπιτρέπη, ὥν ποιήσωνται τὴν ὑποχώρησιν ἀναλώμασι τῆς Ἑλλάδος. Τοῦτο δὲ

¹ Has embraced. ² Taught by cruel experience. ³ Dimness of sight, short-sightedness. ⁴ Defender, protector. ⁵ Instead of recommending. ⁶ Assents to, acquiesces in. ⁷ Pursuing. ⁸ Stifle.

⁹ In favour of. ¹⁰ Do not hesitate.

φαίνεται συμβαῖνον καὶ ἵδη ἔξ ἀφορμῆς τῶν τῆς ἀνατολικῆς Ῥωμυλίας. Οὐ Λάέκος πασᾶς Βογορίδης ἀριθμεῖχθεὶς διοικητὴς¹ τῆς ἀνατολικῆς Ῥωμυλίας, ἐγκρίσει τῶν εἰρωπικῶν δυνάμεων, σπεύδει πρὸν ἡ ἐγκατασταθῆ ἐν τῇ νέᾳ αὐτοῦ θέσει, ἵνα δημοσίᾳ προέλθῃ ὡς ἱποψήφιος² ἥγεμὸν τῆς Βουλγαρίας. Ἡ δὲ μετάβασις τοῦ κόμητος Σουβάλωφ εἰς Βιέννην, ἀναμενομένον αὐτόθι ἀπόψε, ὑποτίθεται οὐχὶ ἄσχετος³ πρὸς τὴν ἐντὸς δλίγων ἡμερῶν συγκροτηθησομένην βουλγαρικὴν συνέλευσιν⁴ πρὸς ἐκλογὴν ἥγεμονος καὶ πρὸς τὴν παρασκευαζομένην ἀνάρρητοις εἰς τὸν βουλγαρικὸν θρόνον τοῦ ἀτεγνωρισμένου ὑπὸ τῆς Εὐρώπης διοικητοῦ τῆς ἀνατολικῆς Ῥωμυλίας. Κινδυνεύει οὕτως ἡ Ἀγγλικὴ κυβέρνησις νὰ ἵδη καταρρέον⁵ πρὸν ἡ ἔτι ἐπιστεγασθῆ⁶ τὸ παρ' αἰτήσις ἐπιωηθὲν οἰκοδόμημα τῆς ἀνατολικῆς Ῥωμυλίας καὶ τοῦτο συμπραττούσης αἰτήσις εἰς τὰ παρασκευάζοντα τὴν κατάρρευσιν. Οὕτε ἡ Πύλη οὔτε ἡ Ἀγγλία ἡθέλησαν νὰ ἐγγίσωσιν, ὅτι ἀσφαλές ἔδαφος ἀντιστάσεως ἐν τοῖς ἀφορῶσιν εἰς τὴν ἀνατολικὴν Ῥωμυλίαν ἦτο ἡ Ἐλληνοτουρκικὴ συμμαχία. Τὴν συμμαχίαν ταύτην δὲν ἀποκρούουσιν οἱ ἄγγλοι ὑπουργοί, τουναντίον δὲ συνιστῶσιν αὐτὴν ἐν λόγοις⁷ ὁ δὲ κ. Λαΐγιαρδ ταύτην τὴν συμμαχίαν φέρει συνεχῶς ἐπὶ τῶν χειλέων. Ἀλλὰ τοὺς ἀπαραιτήτους ὄμοις πρὸς τὴν τοιαύτην συμμαχίαν οὔτε ἡ Πύλη οὔτε ἡ Ἀγγλία ἡθέλησαν νὰ κατανοήσωσιν. Ἐν ἀλλασ περιστάσεσιν ἵσως καὶ τῆς Ἐλλάδος αἱ ἀπαιτήσεις δὲν θὰ ἥσουν εἰπραγματοποίητοι⁸, ὅσον εἶναι αἱ σημεριναί. Ἡ Ἐλλὰς σήμερον κατανοοῦσα, ὅτι ἐν τῇ συμπράξει Ἐλλάδος καὶ Τουρκίας ἐγκείται ἡ σωτηρία τοῦ Ἐλληνισμοῦ καὶ ἡ ἐν τῷ μέλλοντι ἀνάπτυξις αὐτοῦ οἰδὲν ἄλλο ἀπαιτεῖ ὡς ὅρον τῆς τοιαύτης συμπράξεως ἡ τὴν διαρρίθμισιν τοῦ Ἐλληνοτουρκικοῦ ζητήματος, καθ' ὃν τρόπον ἐκανόνισεν αἰτήν ἡ Εὐρώπη ἐν συνεδρίᾳ. Ἐννόησεν ἡ Εὐρώπη, ὅτι πρὸς σίνεσιν σχέσεων⁹ εἰλικρινοῦς φιλίας Ἐλλάδος καὶ Τουρκίας ἀπητεῖτο, ὅπως ἡ διευθέτησις τῶν συνόρων ἄρη τὰς ἀφορμὰς τῶν διαφωτιῶν⁹. Ὅταν ἡ Ἐλλὰς ἀποκτήσῃ ὡς σύνορον τὸν Ὀλυμπον, τὰ Καμβούνια καὶ τὰ ἔιαχωρίζοντα τὴν Ἡπειρον ἀπὸ τῆς Ἀλβανίας φυσικὰ σύνορα, δίναται

¹ Governor. ² Candidate. ³ Is not unconnected. ⁴ The assembly, conference. ⁵ Tumbling down. ⁶ Before it is roofed in.

⁷ Practicable. ⁸ Relations. ⁹ Causes of discord.

καὶ ἐντίμως καὶ λυσιτελῶς πρὸς τὸν Ἑλληνισμὸν νὰ συνάψῃ σχέσεις πρὸς τὴν γείτονα ἐπικράτειαν συμμαχικὰς πρὸς ὑπεράσπισιν τοῦ ὑπὸ τῆς βερολινείου συνθήκης καθιερωθέντος καθεστώτος¹. "Ανευ δὲ τῆς πραγματοποιήσεως τοῦ ὄρου τούτου ἀντὶ στοιχείου συντηρήσεως τοῦ καθεστώτος ἔσται ἀναποδράστως² ή 'Ελλὰς καὶ ὁ Ἑλληνισμὸς στοιχεῖον διαλύσεως καὶ πρὸς ἵδιαν ἔαυτοῦ ζημίαν, ἀλλὰ καὶ πρὸς ὅλεθρον τῆς Πύλης. 'Ενόσω ἡ Πύλη καὶ ἡ Ἀγγλία τυφλώττουσι³ πρὸς τὰς ἀληθείας ταύτας, η λύσις τοῦ Ἑλληνοτουρκικοῦ ζητήματος θὰ ὑφίσταται ἀναβολήν. Ἀλλὰ καὶ ἡ Πύλη καὶ ἡ Ἀγγλία θὰ ἔξακολουθῶσι τυφλώττουσαι⁴, ἐνόσω γίνεται πρὸς αὐτὰς χρῆσις μόνον τῶν ἐπιχειρημάτων⁵ τῆς πειθοῦς. Δὲν ἀμφιβάλλομεν, ὅτι τὸ τηλεγραφικῶς ἀγγελθὲν ἄρθρον τῆς "Γαλλικῆς Δημοκρατίας" ἐκτίθησι τὰ ἐπιχειρήματα ταῦτα διὰ τῆς συνήθους τῇ ἐφημερίδι ἐκείνη δεινότητος⁶ ἀλλ' ἀνεπαρκής κινδυνεύει ν' ἀποδειχθῆ⁷ καὶ ἡ συνηγορία αὕτη, ἀν μὴ δημιουργηθῆ κατάστασις ἐπιβάλλουσα τῇ Πύλη καὶ τῇ Ἀγγλίᾳ ἐνέργειαν ἀνυπέρθετον ἐν τῷ Ἑλληνικῷ ζητήματι. Τὴν δημιουργίαν τῆς καταστάσεως ταύτης ἀναμένει ἡ κυβέρνησις ἐκ τῶν ἀλλων ἡ ἐκ τῆς τύχης, δὲν εἶνε δ' ἀδύνατον νὰ ἐπελθῃ ἐκ τοιούτων ἀφορμῶν τοιαύτη κατάστασις. Ἀλλὰ τὸ καθ' ἡμᾶς φρονοῦμεν, ὅτι δὲν ἐπιτελεῖ τὸ καθῆκον αὐτῆς ἡ κυβέρνησις ἡ δυναμένη νὰ δημιουργήσῃ κατάστασιν, ἐξαναγκάζουσαν τὰς Δυνάμεις εἰς ἐπιτέλεσιν τῶν ὑποσχέσεων αὐτῶν καὶ μὴ πράττουσα τοῦτο, ἀφίνουσα δέ, ἵνα παρέρχωνται ἀλληλοδιαδόχως⁸ αἱ κατάλληλοι εὐκαιρίαι ὀλιγωρούμενον τοῦ Ἑλληνικοῦ ζητήματος, ὅπερ ἀπὸ τῆς ὑπογραφῆς τῆς βερολινείου συνθήκης οὐδὲ βῆμα μέχρι τοῦδε⁹ ἐποιήσατο εἰς τὰ πρόσω¹⁰.

¹ The established order of things consecrated by the Berlin Treaty.

² Unavoidably. ³ Are blind. ⁴ Note construction. ⁵ Arguments.

⁶ Successively, by turns. ⁷ Hitherto. ⁸ Forward.

III.

STEFANOS XENOS.

Extract from the Newspaper, "Ο Βρετανικός Αστήρ," June 4/16, 1878.

ΠΕΡΙ ΤΟΥ ΥΠΟΥΡΓΕΙΟΥ ΤΩΝ ΔΗΜΟΣΙΩΝ ΕΡΓΩΝ.

Παραδεχόμενοι¹ ἄπαξ ὅτι ἡ Ἑλληνικὴ κυβέρνησις ἔχει τὰ χρήματα καὶ ἡ ἴδια ἀναλαμβάνει² διὰ τοῦ ὑπουργείου τῶν δημοσίων ἔργων τὰς περὶ ὧν ὁ λόγος ἐπιχειρήσεις³, ὅφειλομεν νὰ ὑποδείξωμεν. ὅτι τὸ ὑπουργεῖον τοῦτο πρέπει νὰ διαιρεθῇ εἰς διάφορα τμῆματα διευθυνόμενα ἔκαστον⁴ ὑπὸ εἰδικῶν ἑκάστου κλάδου "Ἄγγλων καὶ οὐχὶ 'Ἑλλήνων, "Ἄγγλων οἵτινες γενήσονται δημόπται⁵ ἄμα τῇ ἀφίξει των ἐν 'Ἑλλάδι, "Ἄγγλων παρακολούθουμένων⁶ ὑπὸ τοῦ ἀναγκαίου πρωστατικοῦ⁷ αἰτῶν, ὃ οἵτοι θὰ ἐκλέξωσι καὶ φέρωσι μεθ' ἑαυτῶν ἔκαστος πρὸς διωργάνωσιν τοῦ κλάδου των.

Τοὺς τμηματάρχας τούτους ἡ κυβέρνησις ὀφείλει νὰ προσλάβῃ ἐκ τῶν διευθυντῶν τῶν πρωτίστων βιομηχανικῶν καταστημάτων⁸ τῆς Ἀγγλίας, τὰ ὄποια οὗτοι ὄργανίσαντες πρὸ δεκαπενταετίας τοῦλάχιστου διευθύνουσιν, οὐχὶ ἄνδρας εὐρωπαϊκῆς φήμης ἢ θεωρητικὸς συγγραφεῖς καὶ διδάκτορας ἀλλ' ἀφανεῖς πρακτικοὺς ἀρχιμηχανικούς⁹, οἵτινες ἰδρυσαν καὶ διωργάνισαν πολλὰ ὅμοια ἔργα ἔτι ὑπάρχοντα καὶ εὐδοκιμοῦντα, οἵτινες εἰργάσθησαν καὶ ὀσημέραι ἔργαζονται ὑπὲρ τῆς φήμης τοῦ ὄντος καὶ τῆς προσύδου οὐχὶ ἑαυτῶν ἀλλὰ τοῦ ἔργοστασιάρχον, ὃστις πιθανὸν οὔτε ἄπαξ τῆς ἑβδομάδος θέτει τὸν πύδα του ἐν τῷ ἔργοστασίῳ καὶ ὃστις ὡς πλούσιος βοιλευτής¹⁰ διέρχεται τὸ πλεῖστον μέρος τοῦ βίου του ἐν Λονδίνῳ μακρὰν τοῦ ἔργοστασίου του. Οἱ τουοῦτοι ἄνδρες πάντοτε εἶναι ἐφωδιασμένοι μετὰ τῶν ἀναγκαίων ἀποδεικτικῶν¹¹ τῶν ἄλλων ἔργοστασίων, ἐν οἷς παιδιόθεν εἰργάσθησαν ἔχοντες πολύτιμα ἀποδεικτικὰ τῆς ἱκανότητος, τιμιότητος καὶ ἐγκρατείας¹² των ὡς καὶ τοῦ χαρακτῆρος των. Οὐδεμίαν δὲ δυσκολίαν

¹ Admitting, acknowledging. ² Undertakes. ³ The enterprises in question. ⁴ Must be divided into various departments, each one directed. ⁵ Greek citizens. ⁶ Accompanied by. ⁷ Personnel.

⁸ Industrial establishments. ⁹ But humble, practical foremen. ¹⁰ M.P.

¹¹ Furnished with the necessary certificates. - ¹² Of ability, honesty and sobriety.

θελει ἀπαντήση ή ἐλλ. κυβέρνησις τοιούτους ἄνδρας ἀναζητοῦσα νὰ εῦρῃ, ἀν χορηγήσῃ πρὸς τούτοις τὸν αὐτὸν μισθὸν καὶ τινας ἔθνικὰς γαίας ή ὑποχρεωθῆ¹ εἰς μέλλουσάν τινα ἀμοιβὴν μετὰ τὴν διοργάνωσιν τοῦ τε τμήματος τοῦ ὑπουργείου καὶ τῶν ἐργοστασίων² λέγομεν ἐκ πειρᾶς³ ὅτι οὐδεμίαν δυσκολίαν θέλει ἀπαντήση ή κυβέρνησις πρὸς τοῦτο διάτι ἀπὸ τοῦ 1872-1875 διήλθομεν τὰς βιομηχανικὰς πόλεις τῆς Ἀγγλίας πρὸς πώλησιν τοῦ σιδηροδίθου καὶ μετὰ ταῦτα τοῦ σιδήρου τῆς Σερίφου, καὶ συνεσχετίσθημεν καὶ συνεξήσαμεν μετὰ τῶν πλείστων τούτων, καὶ ἡκούσαμεν πολλοὺς τούτων προτείναντας πρώτους, ὅτι ἐπεθύμουν³ νὰ ἔλθωσι εἰς Ἑλλάδα, καὶ ἀνοίξωσι τὴν βιομηχανίαν τοῦ τόπου. Μόνοι δὲ οἱ τοιοῦτοι ἄνθρωποι γνωρίζουσι τίνας ὑπομηχανικὸν καὶ ἐργάτας⁴ πρέπει νὰ συμπαραλάβωσι μεθ' ἑαυτῶν. Τὸ ὅλον δὲ τῆς ὑποθέσεως δὲν εἶναι ἔτερον η̄ ὅτι οἱ Ἀγγλοι λέγουσι δεινάρια, σελίνια καὶ λίρας⁵. Δι' ὃ η̄ ἐλληνικὴ κυβέρνησις ὀφείλει νὰ πληρώσῃ τούτους οὐχὶ ὡς τοὺς τμηματάρχας αὐτῆς τῶν ἀλλων ὑπουργείων, ἀλλὰ χιλίας καὶ χιλίας πεντακοσίας λίρας στερλίνας ἕκαστον ἐνιαυσίως, ὅστις ὡς ὁ κατάλληλος⁶ ἀνὴρ θέλει οἰκονομεῖ ἐτησίως πολλὰς χιλιάδας λίρας προλαμβάνων⁷ τὰ τῶν μηχανῶν συνήθως συμβαίνοντα, τὴν φθορὰν τούτων καὶ τὰς καταχρήσεις⁸. τὸ κυριώτερον δὲ πάντων, εἰς χεῖρας του ἡ ἐπιχείρησις ἔστεται ἀσφαλής⁹ οὐτος δὲ ἔστεται ὑπεύθυνος περὶ τοῦ προσοδοφόρου η̄ ἐπιζημίου⁹ ἐνὸς προϊόντος τοῦ ἐργοστασίου, τὸ δὲ κυριώτερον πάντων, οὗτος ὀφείλει νὰ διδάξῃ τοὺς μέλλοντας νὰ διαδεχθῶσι τοῦτον καὶ μορφώσῃ τὴν σχολὴν ἐκείνην τοῦ κλάδου αὐτοῦ, τὴν μὴ ἐπιδεχομένην δευτέρας η̄ τρίτης τάξεως εὔωνον¹⁰ ἄνθρωπον. Οἱ τοιοῦτοι κύριοι ἄλλας γνώσεις δὲν ἔχουσιν η̄ τοῦ ἐπαγγέλματός¹¹ των, πρὸς δὲ αἰσθάνονται συνήθως διαπρύσιον ἔρωτα, τὸ ἐπάγγελμά των εἶναι η̄ μέριμνα αὐτῶν, δὲ καρκίνος των εἶναι δὲ συνδρομήται εἰς μόνον τὰς ἐπιστημονικὰς ἐφημερίδας, η̄ συγγράμματα τοῦ ἐπαγγέλματός των, καὶ παρακολουθοῦσι τὰς ἐφευρέσεις τῆς ἡμέρας, κρατοῦντες σημειώσεις καὶ ὅντες ἐνήμεροι καὶ τῆς

¹ Or pledge itself. ² We speak from experience. ³ That they desired.

⁴ What subordinates and workmen. ⁵ Pence, shillings, and pounds.

⁶ Suitable, proper. ⁷ Guarding against. ⁸ Abuse.

⁹ Responsible for the profit or loss. ¹⁰ Cheap. ¹¹ Profession, trade, calling.

έλαχίστης βελτιώσεως¹ ἡ προόδου τῆς γενομένης εἴς τι ἐργοστάσιον· ἡ ἀλληλογραφία² των, αἱ σχέσεις των ὡς ἐκ μονοτονίας περιστρέφονται πᾶσαι μόνον μεταξὺ τῶν ἀνθρώπων τοῦ ἐπαγγέλματός των, αἱ σύζυγοι καὶ τὰ τέκνα των οὐδὲν ἄλλο γνωρίζουσι καὶ μεταξύ των συνδιαλέγονται ἡ τοῦτο.

Οἱ ἄνθρωποι οὗτοι ἀποτελοῦσι³ τὴν τάξιν τῶν σεβαστοτέρων τῆς ἀγγλικῆς κοινωνίας⁴, ἔχουσι δὲ τὴν μεγαλειτέραν τῶν ἀρετῶν, δηλ. ἐκείνην τοῦ γινώσκειν νὰ ὑποτάσσωνται εἰς μόνον τὸ ἔντιμον⁵. διὸ δὲν ἥθελον ὑπακούστει δὲὶ ὅλον τὸν κόσμον εἴς τι τὸ ὄποιον ἥδυνατο νὰ ἀμαυρώσῃ εἴτε τὴν ἐπιστημονικὴν ἡ ἡθικὴν αὐτῶν ὑπόληψιν⁶.

IV.

ANG. VLACHOS.

This extract is given as an example of the Greek *speaken* by the middle classes. The language they *write* is much more correct and pure.

Η ΕΣΠΕΡΙΣ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥΣΑΜΑΚΗ.

Oίκογενειακαὶ σκηναὶ.

A'

‘Ο Κύριος Παρδαλὸς καὶ ἡ Κυρία Παρδαλοῦ εἶνε προσκεκλημένοι⁷ τὸ ἐσπέρας εἰς συναναστροφήν.

‘Ο Κύριος Σουσαμάκης, ὑπάλληλος⁸ τοῦ γραφείου ὅπερ διευθύνει ὁ κύριος Παρδαλός, ἐνυμφείθη πρό τινων μηνῶν, τῇ ἀγαθῇ συμπράξει τοῦ προϊσταμένου⁹ του, πλουσίαν νύμφην ἐκ Πατρῶν, ἔχουσαν μὲν ἔνα δόφθαλμὸν δλιγάτερον αὐτοῦ, ἀλλ’ εἰς ἀποζημίωσιν¹⁰ τοῦ ἐλλείποντος ὁφθαλμοῦ δεκαπέντε ἔτη ἡλικίας περισσότερα, καὶ εἰς ἀποζημίωσιν

¹ Improvement. ² Correspondence. ³ Constitute, form.
⁴ The community. ⁵ The honourable. ⁶ Reputation. ⁷ Are invited.
⁸ Clerk, subordinate. ⁹ By the kind co-operation of his superior.
¹⁰ To make up for.

τῶν περισσευόντων δεκαπέντε ἐτῶν τριάκοντα πέντε χιλιάδας δραχμῶν προΐκα. Ὁ ὅλβιος Σουσαμάκης ἐσυλλογίσθη τὸ κατ' ἀρχάς¹, εἰς πανηγυρισμὸν τοῦ σπουδαίου τούτου καὶ εὐτυχοῦς συμβεβηκότος² τοῦ βίου του, νὰ δώσῃ χορὸν εἰς τοὺς παρανύμφους τὴν αὐτὴν τῶν γάμων του ἐσπέραν³ εἶχε δὲ μάλιστα παρακαλέσει καὶ ὑπαξιωματικὸν τινὰ⁴ φίλον του νὰ τῷ προμηθεύσῃ⁵ ἐκ τῆς στρατιωτικῆς μουσικῆς ἐν φλάσιον, ἐν κλαρινέττον καὶ ἐν τρομπόνι, ἥτοι ἔνα πλαγίαυλον, ἔνα δξύαυλον καὶ μίαν βαρυσάλπιγγα, ὡς γράφουσι σήμερον οἱ νεοφώτιστοι τῆς γλώσσης καθαρισταῖ⁶, ὅπως τὸ ἐναρμόνιον αὐτῶν μέλος πτερώσῃ τοὺς πόδας τῶν προσκεκλημένων. Ἀλλ’ εἴτα μετενόησε, σκεφθεὶς⁷ ὅτι δὲν ἦτο καλὸν νὰ παρατείνῃ τὸ μεταξὺ τῆς στέψεως⁸ καὶ τῆς ἀπομονώσεως αὐτοῦ χρονικὸν διάστημα, καὶ ἀπεφάσισε νὰ ἀναβάλῃ εἰς προσφοράτερον καιρὸν τὸν χορευτικὸν τῶν γάμων του πανηγυρισμόν.

Οὕτω λοιπὸν μετά τινας μῆνας, ἴμεραν τινὰ πέμπτην τῆς ἑβδομάδος ὥραια ἐπισκεπτήρια, δίκην μετριοφρόνων προσκλητηρίων⁹, διενεμήθησαν εἰς τοὺς γνωρίμους καὶ φίλους τοῦ κυρίου Σουσαμάκη, ὃν ἐν ἔλαβε καὶ ὁ Κύριος Παρδαλός, ἔχον οὗτο :

“Ο Κύριος καὶ ἡ Κυρία Σουσαμάκη παρακαλοῦσι τὸν Κύριον καὶ τὴν Κυρίαν Παρδαλοῦ νὰ λάβωσι τὴν καλοσύνην νὰ πάρωσι τὸ τζᾶ¹⁰ εἰς τὴν οἰκίαν των τὴν Κυριακήν, ΙΟ Νοεμβρίου, εἰς τὰς 8 τὸ ἐσπέρας.”

Σημειωτέον¹¹ ὅτι τὴν ἡμέραν ταύτην ἔξελεξεν ἡ ἀβρὰ πρόνοια¹² τῆς Κυρίας Σουσαμάκη, καθότι τὴν Κυριακὴν ἐκείνην συνέπιπτεν ἡ ἐπέτειος¹³ τῆς ἕορτῆς τοῦ νεαροῦ της συζύγου—ὅ Σουσαμάκης ἐκαλεῖτο Ὁρέστης —καὶ ἡ νεόνυμφος Πασιφάη ἐσκέφθη, ὅτι προσφυέστατον ἦτο νὰ πανηγυρισθῶσι διὰ τοῦ αὐτοῦ χοροῦ καὶ διὰ τοῦ αὐτοῦ κυπέλλου τείου¹⁴ ὅ τε γάμος της καὶ ἡ ἕορτὴ τοῦ συμβίου της.

Οὕτω λοιπὸν τὴν ἐσπέραν τῆς Κυριακῆς, ΙΟ Νοεμβρίου, διπλαῖ συγχρόνως γίνονται ἔτοιμασίαι¹⁵ ἔτοιμασίαι ὑποδοχῆς¹⁶ ἐν τῷ οἴκῳ

¹ At first.

² In celebration of this important and happy event.

³ He had asked a non-commissioned officer.

⁴ To provide.

⁵ The newly enlightened purists.

⁶ Having reflected.

⁷ Crowning, marriage ceremony.

⁸ By way of modest invitations.

⁹ Nota bene.

¹⁰ The delicate foresight.

¹¹ The anniversary.

¹² By the same cup of tea.

¹³ Preparations.

¹⁴ For reception.

τοῦ Σουσαμάκη, καὶ ἔτοιμασίαι ἐπισκέψεως ἐν τῷ οἴκῳ τοῦ Παρδαλοῦ.

* Ας μημονεύσωμεν ἐν παρόδῳ¹, καὶ πρὸν ἡ εἰσέλθωμεν εἰς τὰς οἰκίας τοῦ Ἀμφιτρύονος καὶ τοῦ ξένου του, ὅτι τὴν προτεραίαν τὸ ἐσπέρας², καθ' ἥν στιγμὴν ὁ Κ. Παρδαλὸς ἡτοιμάζετο νὰ ἀναχωρήσῃ ἐκ τοῦ γραφείου, ἐπλησίασεν εἰς αὐτὸν δειλῶς³ ὁ Σουσαμάκης, καὶ περιελίσσων εἰς τοὺς δακτύλους του τὴν ἄλισιν τοῦ ὡρολογίου⁴ του, ἵνα διασκεδάσῃ πως τὴν δειλίαν αὐτοῦ, τῷ εἶπε, μειδιῶν γλυκερὸν μειδίαμα σεβασμοῦ καὶ ὑποταγῆς:

— Λοιπὸν . . . θὰ σᾶς ἔχωμεν αὔριον τὸ ἐσπέρας, Κύριε Διευθυντά;

— Χωρὶς ἄλλο⁵, Κύριε Σουσαμάκη . . . χωρὶς ἄλλο! ἀπήντησεν ὁ Κύριος Παρδαλός, ἀντιμειδιῶν καὶ ἐκεῖνος μειδίαμα ὑπερυχῆς καὶ προστασίας⁶.

* * * * *

— Θοδωρῆ!

— Ὁρίστε ἀφέντη⁷!

— Πήγανε νὰ πιάσης ἐν ἀμάξῃ⁸ . . . μετὰ μισῆν ὕραν!

— Πές του νὰ περάσῃ⁹ καὶ ἀπὸ τῆς Λιζιέ, νὰ μοῦ πάρη ἔνα ζευγάρι γάντια¹⁰ . . . ἐπτάμισυ ἀριθμό, ἀσπρα! ἐφώνησεν ἐκ τοῦ δωματίου της ἡ κυρία Εὐφροσύνη.

— Καλά . . . καὶ τώρα ἐνθυμίθης νὰ πάρῃς γάντια, εὐλογημένη¹¹;

— Τὸ ἐλησμόνησα! τί θέλεις νὰ κάμω τώρα;

— Μὴ χειρότερα! ἐψιθύρισεν ὁ σύζυγος, καὶ διεβίβασε τὴν παραγγελίαν εἰς τὸν ὑπηρέτην, ὅστις ἀπήντησε μὲν μεγαλοφώνως:

— Πολὺ καλά, ἀφέντη, ἀμέσως . . .

‘Αλλ’ ἐψιθύρισεν ὅμως σιγὰ καὶ ἥκιστα εὐσεβάστως:

— Μὰ . . . ἀφεντικά, ἀλήθεια, ποῦ ὅχι καλλίτερα. Μεσ’ ‘s τὴ

¹ Let us record by the way.

² The evening of the day before.

³ Timidly.

⁴ Watch-chain.

⁵ Without fail. Certainly.

⁶ A smile of superiority and patronage.

⁷ Here, sir. What is it?

‘Ορίστε is used in a number of meanings. It means also ‘Come in.’ Καλῶς ὡρίσατε = you are welcome. ⁸ Go and get a cab. ⁹ Πές for εἰπέσ. Tell him to go.

¹⁰ And buy (take) a pair of gloves.

¹¹ A term of affection, blessed one.

λάσπη¹ καὶ 's τὴν βροχὴν τρέχα ν' ἀγοράζης γάντια καὶ νὰ πιάνης
ἀμάξι ! ²Α ! δὲν θὰ γείνω κ' ἐγὼ ἀφέντης² κάμμιὰ φορά !

Δ'

Ο Κύριος Παρδαλὸς εἰσέρχεται εἰς τὸν κοιτῶνά του, καὶ προσπαθεῖ νὰ ἔνδυθῇ³. Ἀλλὰ τοῦτο εἶνε ἀδύνατον, καθότι ἡ εὔσωμος σύζυγός του ἔχει πλῆρες τὸ δωμάτιον ἐσθίτων, μεσοφορίων, μανδυλίων, στηθοδέσμων καὶ πάσης τῆς πολυμόρφου συσκευῆς⁴ τοῦ γυναικείου ἴματισμοῦ. Συνάγει λοιπὸν τὰ ἐνδύματά του, λαμβάνει ἐν μικρὸν κάτοπτρον καὶ ἐν κηρίον⁵, καὶ ἀπέρχεται εἰς τὸ γραφεῖον του, ὅπως συντελέσῃ ἐν αὐτῷ τὴν ἐνδυμασίαν του. Ἀλλὰ μετ' ὀλίγον ἐνθυμεῖται, ὅτι εἶνε ἀξύριστος⁶, καὶ ὅτι πρέπει νὰ ξυρισθῇ πρὶν ἀλλάξῃ. Μεταβαίνει καὶ πάλιν εἰς τὸν κοιτῶνα, ἀνοιγοκλείει⁷ τὴν θύραν, διαμαρτυρομένης τῆς κυρίας Παρδαλοῦ, ὅτι θὰ τὴν κρυώσῃ καὶ ἐπιστρέψει κρατῶν τὸ ξυράφιόν του καὶ τὰ λοιπὰ ἀπαιτούμενα⁸. Ἐνθυμεῖται τότε, ὅτι θέλει θερμὸν ὕδωρ, ἀλλὰ παρατηρῶν ὅτι ἡ ὥρα εἶνε προκεχωρημένη, καὶ δὲν ὑπολείπεται καιρὸς ἵνα τὸ ὕδωρ θερμανθῇ, ἀρκεῖται εἰς τὸ ψυχρόν, καὶ ἄρχεται περιαλείφων⁹ μὲ σάπωνα τὴν σιαγόνα καὶ τὰς παρειάς του¹⁰, λέγων καθ' ἑαυτόν :

— Θὰ μοῦ ἔλθῃ πάλιν καμμιὰ καταιβασιὰ εἰς τὰ δόντια, ποῦ νὰ μὲ τρελλάνῃ¹¹. ἀλλά . . . τί νὰ γείνῃ !

Καὶ ἡτοιμάζετο νὰ φέρῃ τὸ ξυράφιον ἐπὶ τὴν παρειὰν αὐτοῦ¹² ὅτε ἔχει καὶ πάλιν ὁ κώδων¹² τῆς ἀνοιγομένης θύρας.

— Σὺ εἶσαι, Θοδωρῆ ; φωνεῖ ὁ Παρδαλός, προβάλλων ὀλίγον τὴν σαπωνόφυρτον αὐτοῦ μορφὴν διὰ τῆς θύρας.

— "Οχι, ἀφέντη ! ἀπαντᾷ κάτωθεν ἡ φωνὴ τῆς ὑπηρετρίας, εἶνε ἔνας κύριος . . . θέλει κάτι νὰ σᾶς εἰπῆ¹³.

— ¹⁴As περάσῃ μίαν ἄλλην ὥραν. ¹⁵Ἐχω ἐργασίαν.

— Εἶνε ἀνάγκη νὰ σᾶς ἰδῃ τόρα, ἀπαντᾷ μετά τινα δευτερόλεπτα¹⁴ ἡ φωνὴ τῆς ὑπηρετρίας.

¹ Μέσα εἰς τὴν λάσπην. In the mud. ² Ah ! shall I not become master ? ³ Endeavours to dress.

⁴ A looking-glass and a candle. ⁵ Unshaved. ⁶ Opens and shuts.

⁸ The requisite articles. ⁹ To smear, lather. ¹⁰ His chin and cheeks. ¹¹ A cold in the teeth to drive me wild.

¹² Wishes to say something to you. ¹⁴ After a second or two.

— "Άλλο κακόν ! λέγει καθ' έαυτὸν ὁ ἀτυχῆς Δημητράκης, καὶ μὴ δυνάμενος νὰ πράξῃ ἄλλως, ἀπομάστει¹ ἐν τάχει τὸν σάπωνα ἀπὸ τῆς μορφῆς του, καὶ ἔξερχεται τοῦ γραφείου του, ἐνῷ ὁ νυκτερινὸς ἐπισκέπτης ἀναβάνει τὴν κλίμακα.

— 'Η κυρία Τραχανᾶ, λέγει μειδιῶν ὁ νεωστὶ ἐλθών², σᾶς στέλλει τὸ κλειδὶ τοῦ θεωρείου³ δὲ' ἀπόψε . . . ἀν ἀγαπᾶτε. . . .

— Εἰχαμιστοῖμεν πολὺ, παιδί μου . . . εὐχαριστοῦμεν . . . ἀλλὰ εἴμεθα προσκεκλημένοι εἰς συναναστροφήν⁴ ἀπαντᾶ ὁ ταλαιπωρος Παρδαλός, προσπαθῶν νὰ κολάσῃ τὸ δρυγίλον τῆς μορφῆς του διὰ τυπικοῦ τινος μειδιάματος.

— ?Α, ἔτζι ! προσκυνῶ⁵, καλὴν νύκτα σας.

— Προσκυνήματα πολλά.

Καὶ εἰσέρχεται εἰς τὸ γραφεῖον του γριλλίζων ἐκ τοῦ θυμοῦ⁶.

— Διάλεξε καὶ αὐτὴ τὴν ἡμέραν καὶ τὴν ὥραν νὰ μᾶς στείλῃ τὸ θεωρείον της.

— Ποῖος ἡτον⁶; φωνεῖ ἀπὸ τοῦ κοιτῶνός της ἡ κυρία Παρδαλοῦ.

— 'Η κυρία Τραχανᾶ ἐνθυμίθη νὰ μᾶς στείλῃ τὸ θεωρείον της.

— 'Σ πολλάτη της⁷! ὅταν Βρέχηγ μόνον καὶ χιονίζῃ μᾶς θυμάται⁸!

· · · μᾶς καθυποχρέωσε !

Μετ' ὀλίγας δὲ στιγμὰς ἀνακράζει καὶ πάλιν :

— Κοντεύεις⁹, Δημητράκη ;

— Ποῦ νὰ κοντεύω, ἀδελφή ! ἀκόμη δὲν ξυρίσθηκα. "Επειτα, ὅτεν βλέπω κι' ὅλα καὶ κατακόπηκα¹⁰. . . .

— Οὕ, καῦμένε ! ἔλα 'δῶ ποῦ ἔχει περισσότερον φῶς.

— Αὐτοῦ ; καὶ ποῦ νὰ σταθῶ ; εἰς τὸν ἀέρα ;

— "Ελα¹¹, ἔλια τόρα, καὶ σοῦ κάμνω τόπον. 'Εγὼ ἐτελείωσα σχεδόν¹² μόνον τὴν τραχηλιά¹² μου ἔχω νὰ βάλω.

'Ο Παρδαλὸς πείθεται συγκινούμενος¹³ ἵπο τῆς συζυγικῆς μερίμνης τῆς κυρίας Φρύστως (Εἰφροσύνης), λαμβάνει πᾶλιν τὸ φῶς, τὸ κάτωπτρον

¹ Wipes off. ² The new-comer. ³ Box at the theatre. ⁴ I do homage ; an expression used by the lower classes on parting. ⁵ Growling with anger. ⁶ Who was it? ⁷ May she live long ! ⁸ She remembers us. ⁹ Are you nearly ready? κοντεύω, to be near, e. g. ἐκόντευσε νὰ μὲ γελάσῃ. He nearly deceived me. ¹⁰ I have cut myself to pieces. ¹¹ Come. Imperativ. of ἔρχομαι. ¹² Neck-ornament. ¹³ Touched.

καὶ τὸ ἔυράφιον, καὶ ἡμιξύριστος μεταβαίνει εἰς τὸν κοιτῶνα, ὃπου εὐρίσκει τὴν Εὐφροσύνην τοποθετημένην πρὸ τοῦ κατόπτρου μεταξὺ τεσσάρων κηρίων καὶ καταγινομένην¹ μετὰ πολλοῦ κόπου νὰ δέσῃ ὅπισθεν τοῦ τραχήλου² τῆς μικρὰν ἐκ μέλανος βελούδου ταινίαν³, ἀφ' ἣς κρέμαται ἐπὶ τοῦ ὑπερακμάζοντος στήθους της χρυσοῦς λοβίσκος⁴.

— Καὶ ποῦ θέλεις νὰ σταθῶ ἐγὼ τόρα; ὑπολαμβάνει ὁ ταλαιπωρος Παρδαλός, μὴ βλέπων τόπον κενὸν πρὸ τοῦ κατόπτρου.

— "Ελα, μὴ μουρμουρίζης, ἀπαντᾷ μειλιχίως ἐλέγχουσα⁵ ἡ κυρία, περιπόρφυρος ἐν τῷ ματάίου κόπου ὃν καταβάλλουσιν οἱ χονδροὶ αὐτῆς βραχίονες, ἀνακαμπτόμενοι ὅπισθεν τῆς κεφαλῆς της. Δέσε μου μία στιγμὴ ἐδῶ αὐτὸ τὸ βελούδικι⁶, καὶ σοῦ ἀφίνω ὅλον τὸν τόπον ἐλεύθερον.

"Ο Παρδαλὸς γίνεται κατ' ἀνάγκην πρὸς στιγμὴν καὶ θαλαμηπόλος⁷ τῆς συζύγου του, ἥτις περατοῦ τέλος τὴν ἐνδυμασίαν αὐτῆς καὶ καππίπτει κάθιδρος καὶ ἀσθμαίνουσα⁸ ἐπὶ τοῦ ἀνακλίντρου, φυσῶσα ὡς ἀτμομηχανὴ καὶ ἀεριζομένη διὰ τοῦ μανδυλίου⁹ τῆς, ἐνῷ ὁ σύζυγός της ἔυρίζεται.

— ⁹Α! Δημητράκη . . . λέγει, μόλις κατορθωῦσα νὰ ἀρθρώσῃ τὰς λέξεις, σὲ βεβαιόνω . . . μεγάλο ἥτο τὸ χατῆρί σου ἀπόψε¹⁰ . . . νὰ ὑποφέρω ὅλον αὐτὸν τὸν κόπον, διὰ νὰ 'πάγω νὰ πιῶ τὸ τζαϊ τοῦ Σουσαμάκη σου . . .

— "Εννοια σου¹¹, Φρόσω μου, ἀπαντᾷ ὁ Παρδαλός, πονηρῶς μειδιῶν, ἔννοια σου καὶ δὲν θὰ πιῆς μόνον τὸ τζαϊ σου ἀπόψε εἰς τοῦ Σουσαμάκη. 'Ο 'Ορεστης ξεύρει καὶ κάμνει τὰ πράγματα καθὼς πρέπει . . . θὺ μᾶς ἔχῃ καὶ σάντβιτζ καὶ κρασάκι καὶ φροῦτα . . .

— Ποῦ τὸ ξεύρεις; ὑπολαμβάνει ἡπιώτερον ἡ κυρία Φρόσω, ἥτις, λαίμαργος φύσει καὶ πολυφάγος, ἥρχιζε νὰ συγχωρῇ εἰς τὸν Σουσαμάκην τὴν συναναστροφήν του χάριν τοῦ δείπνου του.

— Τὸ ξεύρω, διότι τὸν εἶδα σήμερον τὸ πρωᾶ εἰς τὴν ἄγορὰν καὶ ἐψώνιζε¹².

¹ Striving.

² Neck.

³ Velvet ribbon.

⁴ A locket.

⁵ Softly chiding.

⁶ Diminutive, little velvet ribbon.

⁷ Lady's maid.

⁸ Gaspings, out of breath.

⁹ With her handkerchief.

¹⁰ This evening.

¹¹ Never mind.

¹² He was buying. Originally

— Αϊ, . . . τότε καπως ὑποφέρεται¹, διότι μὰ τὴν ἀλήθειαν . . .

Κρότος ἀμάξης σταθείσης πρὸ τῆς θύρας τῆς οἰκίας διέκοψεν αἴφνης τὴν φράσιν τῆς κυρίας Παρδαλοῦ.

— Νά ! ἀνεφώνησεν ὁ μόλις τὴν στιγμὴν ἐκείνην τελειώνων τὸ ξύρισμά του Δημητράκης, τὸ ἀμάξι ἥλθε, κ' ἐγὼ εἶμαι ἀκόμη ἄντπτος.

Καὶ σπογγισθεὶς ἐν τάχει ἥρξατο ἀποδυόμενος.

— "Εχομεν ἀκόμη ὕραν, παρετήρησεν ἡ κυρία, βλέπουσα τὸ ὕρολόγιον. Εἴνε ὀκτὼ παρὰ τέταρτον.

'Ο Παρδαλὸς φορεῖ ἐν τάχει τὸν καθαρὸν του χιτῶνα, καὶ δένει ἥδη τὸν λαιμοδέτην του, ὅτε ἔξωθεν τῆς θύρας ἀκούεται ἡ φωνὴ τῆς ὑπηρετρίας :

— 'Αφέντη !

— Καλό, καλό, ἂς σταθῆ λιγάκι², φωνάζει ἀφ' ἐνὸς ὁ Δημητράκης, ἐνῷ ἡ σύζυγός του φωνάζει ἀφ' ἑτέρου :

— "Εφερε τα γάντια μου ;

— Δὲν ξεύρω, κυρία, . . . θέλει νὰ εἴπῃ κάτι τοῦ ἀφεντός . . .

— 'Ο ἀμαξᾶς θέλει νὰ μοῦ εἰπῇ κάτι ; αὐτὸ θὰ εἴνε πάλιν ἀπὸ τ' ἄγραφα³ . . .

— "Οχι, ἀφέντη, εἴνε ὁ κύριος 'Ορέστης . . .

— 'Ο Κύριος 'Ορέστης ! ἀναφωρεῖ ἡ Φρύστω. Περίεργον⁴ !

— Λέγεις ν' ἀργήσαμεν⁵; ἐρωτᾷ ὁ Παρδαλός· τὸ ὕρολόγιο μας θὰ πηγαίνει τρομερὰ πίσω⁶! Ας ὀρίσῃ 's τὴν σάλα⁷, καὶ τόρα ἔφθασα! προσθέτει, εἰς τὴν ὑπηρέτριαν ἀποτενόμενος.

Καὶ ταῦτα λέγων φορεῖ ἐν βίᾳ τὸν ἐπενδύτην του καὶ εἰσέρχεται εἰς τὴν αἴθουσαν, ὅπου ἀναμένει αὐτὸν δειλός, περίλυπος καὶ καταβεβλημένον ἔχων τὸ ἥθος⁸ ὁ Κύριος Σουσαμάκης.

— Μᾶς συγχωρεῖς ποῦ ἡργήσαμεν, φίλτατε κύριε Σουσαμάκη, λέγει ὁ κύριος Παρδαλὸς εἰσερχόμενος καὶ τείνων πρωστατευτικὸς

only used with sense of to buy victuals, to market, but now of all kinds of buying. ὁψωνέω has in Aristophanes the meaning to buy fish or dainties, and in Xenophon, Mem., to buy victuals. ¹ It can be borne somehow. ² For ὀλιγάκι, a little. ³ Another surprise.

⁴ Strange. ⁵ That we are late. ⁶ Our clock must be terribly slow. ⁷ Show him into the drawing-room. ⁸ Dejected manner, appearance.

τὴν χεῖρα πρὸς τὸν ὑπάλληλόν του, ἀλλὰ τὸ ἀμάξι δὲν μᾶς ἥλθε ἀκόμη, καὶ . . .

— Καλησπέρα σας, κύριε Σουσαμάκη, ὑπολαμβάνει διακόπτουσα ἡ κυρία Εὐφροσύνη, εἰσερχομένη καὶ αὐτὴ θριαμβευτικῶς εἰς τὴν αἴθουσαν καὶ ίσταμένη πλησίον τοῦ λαμπτῆρος, ὅπως σπινθηρίζωσι¹ κάλλιον οἱ ἀδάμαντές της. Πῶς εἶσθε; ἡ κυρία εἶναι καλά; εἴμεθα ἔτοιμοι βλέπετε . . .

— Εὐχαριστῶ, κυρία μου, ἀπαντᾷ μετὰ μεγάλης στενοχωρίας ὁ πτωχὸς Ὁρέστης, προσποιούμενος ὅτι δὲν ἥκουσε τὸ τελευταῖον μέρος τῆς φράσεως. Ἐγὼ εἴμαι καλὰ . . . ἀλλὰ ἡ Πασιφά . . .

— Πῶς; τί τρέχει; κακοδιάθετος ἵσως! . . . δὲν εἶναι τίποτε . . . μὲ τὸν χωρὸν περνᾶ²! παρατηρεῖ μετὰ πολλῆς στωμυλίας³ ἡ κυρία Παρδαλοῦ. Ἔννοια σας⁴, κ' ἐγὼ τὴν κάμψω καὶ χορεύει πολύ . . .

— Οὐ! ἔννοεῖται, ὁ χορὸς εἶναι διὰ τὰς κυρίας πανάκεια, προσθέτει ἐν τέλει ὁ κύριος Παρδαλὸς μετ' αὐταρέσκου μειδιάματος, προφέρων βραδέως τὴν τελευταίαν λέξιν, οίονεὶ ἐναβρυνόμενος δι' αὐτήν⁵, καὶ ἐπαναλαμβάνων εὐθύς, ἔτι βραδύτερον, πανάκει-α!

— Ναί, ναὶ . . . ἀπαντᾷ δειλῶς ὁ Σουσαμάκης καὶ προσπαθεῖ νὰ μειδιάσῃ ἐπίσης.—Πλὴν . . . δυστυχῶς . . . — καὶ σταματᾶ⁶, ώς ἀν κατέλειπεν αὐτὸν ἡ δύναμις νὰ τελειώσῃ.

— Τίποτε σπουδαιότερον; Ὡ! ἐπιφωνεῖ ὁ προϊστάμενος αὐτοῦ καὶ πῶς;

— Δὲν ἡξεύρω, τῇ ἀληθείᾳ,—ἐκρύώσε φαίνεται, καὶ ἔχει τόρα ἀπὸ τὸ μεσημέρι ἔνα φοβερὸν πυρετόν· εἶνε εἰς τὸ κρεββάτι πρὸ τριῶν ὥρων . . . ὥστε . . . — καὶ σταματᾶ πάλιν, ἐλπίζων νὰ τὸν μαντεύσωσι τὸν δυστυχῆ.

Οὐδεὶς ὅμως θέλει νὰ τὸν μαντεύσῃ⁷ ὁ Κύριος Παρδαλὸς καὶ ἡ Κυρία Παρδαλοῦ ἴστανται ἀπέναντί του ἄφωνοι, ώς ἐρωτηματικὰ σημεῖα⁷, ἐκεῖνος δὲ αἰσθάνεται ὅτι ἡ γλῶσσά του ἐκολλίθη ἐν τῷ λάρυγγί του.

— Πλὴν ὅπως δίγποτε, διαλογίζεται, τὸ πρᾶγμα πρέπει νὰ τελειώσῃ.

Γίνεται λοιπὸν τολμηρότερος, καὶ κλείων τοὺς ὀφθαλμούς, ώς οἱ

¹ Sparkle. ² It passes off with dancing. ³ Fluency. ⁴ Never fear. ⁵ As if proud of it. ⁶ And comes to a standstill. ⁷ Notes of Interrogation.

δειλοὶ ἀσθενεῖς οἱ μὲλλοντες νὰ καταπίωσι πικρὸν ἰατρικόν, ἐπαναλαμβάνει :

— "Ωστε . . . εἶνε ἀδύνατον ἀπόψε . . . νὰ λάβω τὴν τιμήν . . . δὲν ἡξεύρετε πῶς λυποῦμαι, κύριε Διευθυντά, . . . σᾶς βεβαιώνω . . . μ' ἔρχεται νὰ σκάσω¹ . . .

— "Α ! τίποτε, τίποτε . . . ἀπαντᾷ ψυχρῶς ὁ κ. Παρδαλός, εὔχομαι νὰ ἥνε περαστικά . . .

'Η Κυρία Παρδαλοῦ οὐδὲν λέγει' φυσῆ μόνον καὶ ἀερίζεται μὲ τὸ μανδύλιόν της, αἰσθάνεται δὲ ἀκαταμάχητον ὄρεξιν νὰ ἔξορύξῃ τοὺς ὀφθαλμοὺς τοῦ κυρίου Σουσαμάκη, ὅστις, τέλος, ἀφοῦ μάτην προσεπάθησε νὰ προσθέσῃ μερικὰς λέξεις, οὐδὲν ἄλλο εἶρε νὰ εἴπῃ, ἢ μόνον :

— Καλὴν νύκτα σας, . . . μᾶς συγχωρεῖτε, Κύριε Διευθυντά . . . δὲν εἶνε ἔτσι² ;

Οἱ δύο σύζυγοι ἔνευσαν ἐκ συμφώνου, ὡς αἰτόματα, τὴν κεφαλήν καὶ ὁ Σουσαμάκης ἀνεχώρησε.

Μετὰ μικρὸν ἡκούσθησαν τὰ ψηλαφῶντα οὖτως εἰπεῖν βήματά του ἐπὶ τῆς σκιτεινῆς κλίμακος, οὐδὲν δὲ ἐσιλλογίσθη νὰ φωτίσῃ τὸν ἄθλιον, ὅπως μὴ κατρακυλήσῃ τὸν κατήφορον³.

E'

'Ο Δημητράκης καὶ ἡ Φρόσω ἔμειναν μόνοι.

Σιωπῶσι δὲ ἀμφότεροι, καίτοι διάφορα αἰσθήματα κυμαίνονται τὰς καρδίας των—κατὰ τὴν φράσιν τῶν τραγικῶν ἡμῶν ποιητῶν.

— Τὰ εἶδές τα ; λέγει ἐπὶ τέλους, μὴ δυναμένη πλέον νὰ κρατηθῇ⁴, μήτε ξεθυμαίνοντα ἀρκούντως⁵ διὰ μόνου τοῦ φυσήματος, ἢ κυρία Παρδαλοῦ. Τὰ εἶδές τα ; 'Ορίστε τόρα ! "Οταν σοῦ ἔλεγα ἐγὼ νὰ μὴν πᾶμε⁶ . . .

— Λί ματάκια⁷ μου, τί θελεις νὰ κάμη ὁ ἄνθρωπος ; ἀφοῦ ἀρρώστησε ἡ γυναῖκά του ;

— Αὐτὰ εἶνε διὰ νὰ τὰ πιστεύετε σεῖς οἱ ἄνδρες⁸ ἔμένα ὅμως δὲν

¹ I shall go mad. *σκέψω* is generally best rendered by French 'crever.'

² Is it not so? ³ That he might not fall down stairs headlong.

⁴ No longer able to restrain herself. ⁵ Nor finding sufficient vent.

⁶ Πᾶμε for ὑπάγωμεν. ⁷ My love; *ὅμη*, dim. *ὅμμάτιον*, *μάτιον*, dim. of dim. *ματάκια*.

μὲν γελᾶ ἡ κυρὰ Σουσαμάκενα, κ' ἔννοια της. Φαντάζομαι ἐγὼ τὶ θὰ ἔτρεξε μεταξύ των¹ θὰ τσακώθηκαν πάλι¹, καθὼς συμβαίνει τακτικὰ μιὰν φοράν τὴν ἑβδομάδα τούλαχιστον, καὶ τὸ τσάκωμά τους ἔσπασε² σ' τὸ κεφάλι μας αὐτὴν τὴν φοράν.

Σημειωτέον ἐνταῦθα, χάριν τῆς περιεργείας τῶν ἡμετέρων ἀναγνωστῶν, ὅτι ἡ κυρία Παρδαλοῦ ἐμάντευεν ὀρθότατα διὰ τῆς γυναικείας ἐκείνης ὁξυοίας, ἀφ' ἧς μάτην ἀγωνίζονται νὰ κρυβῶσι πολλάκις οἱ ἄνδρες.

‘Η Κυρία Σουσαμάκη ἐδίωξε τῆς οἰκίας τὰ κομισθέντα ἐκ τοῦ ζιχαροπλαστείου² ἀφθόνως γλυκίσματα, δροσιστικὰ κτλ.’ ὁ Σουσαμάκης ἔμαθε τοῦτο κατὰ τὴν ἄφιξίν του, καὶ ὀργισθεὶς καὶ φρυάξας ἐβρόντησε κατὰ τῆς Πασιφάης του ὅσον ἐπέτρεπον τοῦτο αἱ τριάκοντα τῆς προικός³ τον χιλιάδες. ‘Ἀλλ’ ἡ κυρία Σουσαμάκη ἔπαθε τὰ νεῦρά της, ἐκτύπησε τὸν τοίχους διὰ τῶν χειρῶν της, τὸ πάτωμα διὰ τοῦ ποδὸς αὐτῆς καὶ τὸν ‘Ορέστην διὰ τῆς παντούφλας⁴ της, καὶ ἐξαπλωθεῖσα εἰς τὴν κλίνην της, προσεποιήθη τὴν λειπόθυμον⁵ ἐφ' ὅσην ὥραν ἐνόμισεν ἱκανήν, ὅπως πεισθῇ ὁ σύζυγός της, ὅτι πᾶσα ἐσπερινὴ συνναστροφὴ ἦν ἀδύνατος.

Τῆς καταιγίδος⁶ ταύτης εἴδομεν πρὸ μικροῦ τὸ ἀποτέλεσμα παρὰ τῷ κυρίῳ Παρδαλῷ.

Μόλις εἶχε τελειώσει τὴν φράσιν αὐτῆς ἡ κυρία Φρόσω, καὶ νέος κρότος ἀμάξης ἔπαυσε πρὸ τῆς θύρας τῆς οἰκίας Παρδαλοῦ.

‘Ητο ἡ ἀμαξα, ἦν μετὰ πολλοῦ κόπου κατώρθωσε νὰ εὕρῃ ὁ ταλαιπωρος Θοδωρῆς.

Δὲν περιγράφουμεν τὴν ἀπελπιστικὴν καὶ σπαραξικάρδιον τριῳδίαν μεταξὺ ἀμαξηλάτου, ζητοῦντος ἀδρὰν⁷ ἀποζημίωσιν ἐπὶ τῷ ματαίῳ κόπῳ, Παρδαλοῦ, ἀξιοῦντος νὰ πληρώσῃ μίαν μόνην δραχμήν, καὶ τοῦ δυστυχοῦς Θοδωρῆ, εύρισκομένου εἰς δυσχερῆ καὶ δυσέκβολον θέσιν μεταξὺ τοῦ ὀργισμένου κυρίου του καὶ τοῦ ἀμαξηλάτου, ὃν αὐτὸς ἐμίσθωσεν⁸.

‘Η σκηνὴ διελύθη ἐπὶ τέλους, ἀποζημιωθέντος τοῦ ἀμαξηλάτου.

¹ They have quarrelled again.

² Confectioner's.

³ Dowry.

⁴ Slipper.

⁵ Pretended to faint.

⁶ Storm.

⁷ Ample.

⁸ Whom he had hired.

Δέν κατωρθώσαμεν ὅμως νὰ ἔξακριβώσωμεν τὶ ἐπλήρωσεν ὁ Κύριος Παρδαλός.

‘Η Κυρία Παρδαλοῦ ὡρκίσθη¹ νὰ μὴν ὑπάγῃ πλέον ποτὲ εἰς συναναστροφὴν οίανδήποτε.

TRANSLATIONS.

I.

SHAKESPEARE, OTHELLO, Act I, Scene 3.

TRANSLATED BY D. BIKELAS.

ΟΘΕΛΛΟΣ.

Μεγάλοι, παντοδύναμοι καὶ σεβαστοὶ αὐθένται,
Σεῖς ὄλοι, εὐγενέστατοι καὶ φίλοι ἀρχοντές μου,
Τὴν ἔκλεψα τοῦ γέροντος αὐτοῦ τὴν θυγατέρα
Καὶ τὴν ἐστεφανώθηκα². αὐτὸς εἶν' ἡ ἀλήθεια·
Τὸ ἔγκλημά μου εἴν' αὐτὸς αὐτὸς καὶ ὅχι ἄλλο.
Χονδρὰ τὰ λέγω³. εὔμορφα νὰ δοιλῶ δὲν ἔξεύρω⁴.
'σ εἰρήνης γλυκομῆλημα δὲν εἶμαι γυμνασμένος.
'Απ' τὸν καιρὸν ποῦ ἔκαμαν αὐτὸν ἔδω τὰ χέρια
Μόνον ἐπτὰ ἔτῶν μυαλόν⁵, ὡς πρὸ μηνῶν ἐννέα,
Δουλεύουν εἰς τὸν πόλεμον καὶ παίζουν μὲ τὰ ὄπλα,
Κι' ἀπὸ τὸν κόσμον ἄλλο τι δὲν ἔξεύρω τὸν μεγάλον
Παρὰ πολέμων πράγματα καὶ τῶν μαχῶν συμβάντα·
“Ωστε κακὰ θὰ στολισθῇ ἡ ὑπεράσπισίς μου
'Εὰν τὴν κάμω μόνος μου. 'Αλλά, μὲ τ' ἀδειάν σας⁶,
Μ' ὀλίγα λόγια στρογγυλὰ κι' ἀστόλιστα⁷ σᾶς λέγω
Πῶς ἥλθε ἡ ἀγάπη μας⁸ τί βότανα, τί μάγια,
('Αφοῦ ως μάγος σήμερα ἔδω κατηγοροῦμαι)
'Επλάνεσαν⁸ τὴν κόρην του.

¹ Has vowed. ² Modern form of Aorist. ³ Rude am I in my speech. ⁴ For ἔξεύρω, I know. ⁵ Pith, marrow. ⁶ With your leave. ⁷ Round, unvarnished. ⁸ Deceived.

ΒΡΑΒΑΝΤΙΟΣ.

Μιὰ κόρη σεμνοτάτη,

Καὶ ἡσυχη, κ' ἐντροπαλή, ποῦ¹ ὡς καὶ τὴν σκιάν της
 'Εντρέπετο! Καὶ γίνεται τὰ πάντα ν' ἀψηφήσῃ²,
 Τὴν ἡλικίαν, τὴν τιμήν, τὸν τόπον της, τὴν φύσιν,
 Καὶ τώρα νὰ ἐρωτευθῇ μ' αὐτόν, ποῦ ἐφοβεῖτο
 Νὰ τὸν ἰδῇ; Πρέπει κανεὶς ἡ νὰ μὴν ἔχῃ κρίσιν,
 * Ή νὰ τὴν ἔχῃ παλαβήν³, διὰ νὰ τὸ πιστεύσῃ,
 "Οτ' ἡμπορεῖ τὸν νόμους της ἡ φύσις νὰ πατήσῃ,
 Καὶ τόσον νὰ παρεκτραπῇ ἀπ' τὴν ἐντέλειαν της,
 'Εὰν δὲν εἶναι Σατανᾶ ἐνέργεια 's τὴν μέσην⁴
 'Οποῦ νὰ κάμη τὸ κακόν! Λοιπὸν καὶ πάλιν λέγω,
 "Οτι αὐτὸς μὲ βότανα ποῦ ἐνεργοῦν 's τὸ αἷμα,
 Μὲ δύναμιν σατανικὴν καὶ φίλτρα μαγευμέναι
 Τὴν 'πλάνεσε!

ΔΟΓΗΣ.

'Ο λόγος σου ἀπόδειξις⁵ δὲν εἶναι.
 'Αντὶ μὲ πιθανότητας καὶ μὲ συμπερασμούς⁶ σου,
 Πρέπει ἐδὼ μὲ ἀσφαλεῖς, γνησίας ἀποδείξεις
 Νὰ ἔλθῃς ἐναντίον του.

Α'. ΓΕΡΟΥΣΙΑΣΤΗΣ.

Δὲν ὅμιλεῖς, Ὁθέλλε;

Εἰπέ μας ἂν μ' ἀφύσικα κ' ἐντροπιασμένα μέσα⁷
 'Φαρμάκευσες κ' ἑκέρδιστες τῆς κόρης τὴν ἀγάπην,
 Η μὲ πειθὼ καὶ μὲ γλυκὰ καὶ τιμημένα λόγια
 'Οποῦ ἐνόνουν δὺὸ καρδιᾶς;

ΟΘΕΛΛΟΣ.

Παρακαλῶ, αὐθένται,

's τὸ Ναυαρχεῖον⁸ στείλετε νὰ φέρετε τὴν νέαν,
 Κ' ἐμπρὸς εἰς τὸν πατέρα της ἡ ἴδια ἄς λαλήσῃ.
 'Αν ἔνοχον μὲ κρίνετε ἀπ' τὰ 'δικά της λόγια,

¹ For relative pronoun, ἡ ὅποια. ² To despise. ³ Mad, deranged. ⁴ In the affair (middle). ⁵ Proof (sometimes a receipt). ⁶ Inferences. ⁷ Disgraceful means. ⁸ Admiralty, the Sagittary.

Τότ' ὅχι μόνον τὸν βαθμὸν καὶ τὴν ὑπόληψίν¹ μου
Νὰ μὲ καταδικάσετε νὰ χάσω, ἀλλ' ἀκόμη
Καὶ τὴν ζωὴν μου !

ΔΟΓΗΣ.

Φέρετε ἐδὼ τὴν Δυσδαιμόναν.

ΟΘΕΛΛΟΣ.

‘Οδήγησέ τους, ’Ιάγο μου’ σὺν ἔξεύρεις ποῦ τὴν ἔχω.
(Ἐξέρχεται ὁ ΙΑΓΟΣ.)

Κι’ ὡς ποῦ νὰ ἐλθῃ, καθαρὰ σ’αὐν² νὰ ξεμολογοῦμαι
’ς τὴν παρουσίαν τοῦ θεοῦ τὰ κρίματα ποῦ ἔχω,
Μὲ τόσην εἰλικρίνειαν ἐμπρός σας θὰ ἐκθέσω
Πῶς ἔγινε κ’ ἐκέρδιστα τῆς νέας τὴν ἀγάπην,
Καὶ πῶς κι’ αὐτὴ ἐκέρδιστε τὴν ἰδικήν μου.

ΔΟΓΗΣ.

Λέγε.

ΟΘΕΛΛΟΣ.

Μὲ ἀγαποῦσ³ ὁ γέροντας³ συχνὰ μ’ ἐμπροσκαλοῦσε⁴
Τὴν ιστορίαν μ’ ἔβαζε νὰ λέγω⁴ τῆς ζωῆς μου,
Τὰς μάχας, τὰς πολέμους μου καὶ τὰς πολιορκίας,
Τὸν δρόμον ὃποῦ πέραστα⁵. Καὶ τοῦ ἐδιηγούμην
Απὸ τὰ παιδιακίστα μου τὰ χρόνια τὴν ζωὴν μου,
Ως τὴν στιγμὴν ποῦ κάθητο καὶ μ’ ἤκουε νὰ λέγω.
Καὶ ἔλεγα τὴν τύχην μου, τὸν φοβεροὺς κινδύνους,
Τὰ τρομερὰ συμβάντα μου ’ς τὸν κάμπον ἦ ’ς τὸ κῦμα,
Τὸν παρὰ τρίχα γλυτωμοὺς ’ς ἐφόδους καὶ καρτέρια⁶,
Πῶς ἔπεστα εἰς τοῦ ἔχθροῦ τ’ ἀγριευμένα⁷ χέρια
Καὶ σκλάβος ἐπωλήθηκα⁸. τὴν ἐλευθέρωσίν μου,
Καὶ τὰ ταξεῖδια τὰ πολλὰ ποῦ ἔκαμα κατόπιν,

¹ Reputation. ² For ὡσάν, as if; ξεμολογοῦμαι, I confess. ³ Modern Form; the Accusative Plural used for the Nonnominative Singular.

⁴ He made me tell. ⁵ For ἐπέραστα, Aorist of πέρια, to pass through, undergo.

⁶ ‘Of hairbreadth ‘scapes i’ th’ imminent deadly breach.’

⁷ Enraged, infuriated. ⁸ I was sold.

Τὰ σπήλαια τὸ ἀπέραντα καὶ τὰς ἔηρὰς ἐρήμους,
 Τοὺς βράχους, τὰ ὑψηλὰ βουνὰ ποῦ φθάνουν ὡς τὰ νέφη ¹.
 Αὐτὰ τοῦ ἐπερίγραφα, καὶ τοὺς ἀνθρωποφάγους,
 Καὶ τοὺς ἀγρίους τοὺς φρικτούς ², καὶ τέρατα ποῦ ἔχουν
 Τὴν κεφαλὴν ἀνάμεσα ' τὰς πλάταις φυτρωμένην.
 'Η Δυσδαιμόνια ἥρχετο περιέργη ν' ἀκούῃ,
 'Αλλ' αἱ φροντίδες τοῦ σπιτιοῦ ³ τὴν ἔκαμναν νὰ φεύγῃ,
 Καὶ βιαστικὴ ⁴, ἐπήγαινε τὰ χρέη της νὰ κάμη
 Κ' ἐπέστρεφε, τὰ λόγια μου ν' ἀκούσῃ διψασμένη ⁵.
 Κ' ἐγὼ τὸ παρετήρησα καὶ ηῦρα εὐκαιρίαν,
 Καὶ ηῦρα τρόπον μόνη της νά μου ἔξεμνυστερεύσῃ ⁶
 Τὸν πόθον τὸν ἐγκάρδιον, νὰ τῆς ἔξιστορήσω
 Καταλεπτῶς τὸν βίον μου ἀπ' τὴν ἀρχὴν ' τὸ τέλος,
 Ποῦ ἄκραις μέσαις ἦξεντρεν ἀπ' ὅσα εἰχ' ἀκούσει.
 Τῆς εἶπα ὅλα· καὶ συχνὰ τῆς ὁδάκρυσε τὸ μάτι ⁷,
 'Ενῷ τῆς πρώτης μου ζωῆς τῆς ἔλεγα τὰ πάθη·
 Καὶ ὅταν ἐτελείωσα, μ' ἐπλήρωσε τὸν κόπον
 Μὲ ἔνα κόσμον δάκρυα καὶ ἀναστεναγμούς ⁸ της.
 Μοῦ εἶπε πῶς ἐθαύμασεν, ἐθαύμαυσεν εἰς ἄκρον ⁹,
 "Οτι λυπᾶται δὶ' ἐμέ, κατάκαρδα λυπᾶται ¹⁰,
 Πῶς ηθελε καλλίτερα νὰ μὴ τὰ εἰχ' ἀκούσει,
 Κι' ὅμως μακάρι καὶ αὐτὴ νὰ λάβῃ τέτοιον ἄνδρα.
 Μοῦ εἶπε πῶς μ' εὐχαριστεῖ, κι' ἀν ἵσως ἔχω φίλον,
 'Οποῦ τὴν ἐρωτεύεται καὶ θέλει τὴν καρδιάν της,
 Νὰ τὸν διδάξω νὰ τῆς πῆ ¹¹ ὅσα ἐγὼ τῆς εἶπα.
 'Σ αὐτὴν τὴν νύξιν της κ' ἐγὼ ἀνοίχθηκα ¹² μαζῆ της.
 Δι' ὅσα ἐκινδύνευσα μ' ἡγάπησεν ἐκείνη,
 Καὶ τὴν ἡγάπησα ἐγώ, διότι μ' ἐλυπήθη.

¹ Rocks and hills, whose heads touch heaven. ² ὑψηλά for ὑψηλά.

³ Horrible savages. ⁴ τέρατα = monsters. ⁵ Household cares; τὸ σπίτι, Lat. hospitium, house. ⁶ In haste. ⁷ With greedy ear, athirst.

⁸ Reveal. ⁹ μάτι for ὁμμάτιον, the eye, curtailed at both ends.

¹⁰ Sighs. ¹¹ Supply βαθμών, in the highest degree. ¹² She pitied from her heart. ¹¹ For εἴπη. ¹² On this hint, I spake, I opened my mind.

Τὰ μάγια ποῦ τῆς ἔκαμα εἶναι αὐτὰ καὶ μόνα.

Ίδού, ἡ νέα ἔρχεται καὶ ἀς τὸ μαρτυρήσῃ.

(Εἰσέρχονται ἡ Δυσδαιμόνα, ὁ Ιάγος, καὶ ὑπηρέται.)

II.

VICTORIEN SARDOU. Rabagas. Act ii, Scene II.

TRANSLATED BY JOHN K. KAMPOUROGLOS.

Monaco. The office of the 'Carmagnole,' journal of the opposition at the inn of the Crapaud Volant. Room on the first floor. At the bottom of the stage, in the centre, a glass door, communicating with the billiard-room. On the walls,—notices, caricatures, etc.

ΡΑΜΠΑΓΑΣ Κωμῳδία μεταφρασθεῖσα ὑπὸ Ιωάννου Κ. Καμπουρόγλου.

ΠΡΑΞΙΣ ΔΕΥΤΕΡΑ. ΣΚΗΝΗ ΕΝΔΕΚΑΤΗ.

[Τὸ γραφεῖον τῆς Καρμανιόλας ἐν τῷ καταστήματι τοῦ Μπάκακα. (Ἐννεατίθουσα τοῦ πρώτου πατώματος).—Εἰς τὸ βάθος τῆς σκηνῆς, ἐν τῷ μέσῳ, θύρα ὑελωτὴ συγκοινωνοῦσα μὲ τὸ μέρος ὅπου εἶναι τὸ σφαιριστήριον.—Ἐπὶ τῶν τοίχων κολλημένα προγράμματα, γελοιογραφίαι, κ.τ.λ.]

ΡΑΜΠΑΓΑΣ¹, ΕΥΑ².

ΕΥΑ (ἐπὶ τοῦ οὐδοῦ τῆς θύρας)³. Συγχωρήσατε, Κύριε, τὸ θάρρος μου . . .

'ΡΑΜΠΑΓΑΣ. Τί λέγετε, Κυρία! 'Εγὼ πρέπει νὰ σᾶς ζητήσω συγγνώμην, διὰ τὴν ἀταξίαν . . .

ΕΥΑ. "Εχετε ἵσως ἐργασίαν . . .

'ΡΑΜΠΑΓΑΣ. 'Ετελείωσα κάτι ἐνοχλητικὰς ὑποθέσεις⁴. Παρακαλῶ, καθήσατε, Κυρία, σᾶς παρακαλῶ. (Πηγαίνει νὰ τῇ προσφέρῃ τὸ πρὸς δεξιὰ κάθισμα, ἀλλ' εὐρίσκει ἐπ' αὐτοῦ τὴν πίπαν⁵ του, τὴν ὃποίαν τεχνηέντως ἀποκρύπτει, θέτων ὑπὸ τὴν τράπεζαν τὸ κάθισμα.) "Ω, μὲ συγχωρεῖτε . . . οἱ ὑπηρέται ἐδῶ δὲν ἐφρόντισαν . . . (ὑποδεικνύει πρὸς τὴν Εὔαν τὸν ἀνακλιντήρα⁶ ἀριστερά).

ΕΥΑ. Μὲ εἶπαν, Κύριε, εἰς τὸ σπίτι σας, ὅτι ἥτο πιθανὸν νὰ σᾶς εῦρω ἐδῶ.

'ΡΑΜΠΑΓΑΣ. Πραγματικῶς, Κυρία . . .

¹ *Rabagas*, Barrister, leader of the republican opposition. ² *Eva*, an American lady, just arrived in Monaco and appointed Mistress of the Robes by the Prince. ³ On the threshold. ⁴ I have just finished some tiresome affairs. ⁵ His pipe. ⁶ Sofa.

ΕΥΑ. 'Αλλὰ δὲν θὰ σᾶς ἐνοχλήσω πολύ¹ . . . 'Η συμβουλὴ τὴν ὅποιαν ἥλθα νὺζ ζητήσω ἀπὸ τὰ φῶτά σας, ως ξένη. . .

'ΡΑΜΠΑΓΑΣ (λαμβάνων κάθισμα ἀριστερόθεν ὅπισθεν τοῦ ἀνακλιντῆρος). ?Α ! Κυρία, εἰσθε . . .

ΕΥΑ. 'Αμερικανίς !

'ΡΑΜΠΑΓΑΣ (προσκλίνων). 'Ο τίτλος σας αὐτός, Κυρία μου, καὶ μόνος μοὶ ἐπιβάλλει πᾶσαν συμπάθειαν . . . (Κάθηται). Λοιπὸν μ' ἔξητήσατε ώς . . .

ΕΥΑ. 'Ως δικηγόρου² . . . Καί, ἐννοεῖται, τὸν μᾶλλον διακεκριμένον³.

'ΡΑΜΠΑΓΑΣ. Δηλαδή, Κυρία μου, τὸ πολὺ πολύ, τὸν μᾶλλον ἀκέραιον⁴.

ΕΥΑ. Δι' ὀλίγων⁵, Κύριε, ἵδον περὶ τίνος πρόκειται . . . ?Ηλθα ἐκ Νεαπόλεως· ἀλλ' ἐπειδὴ ἐβιαζόμην πολὺ⁶ καὶ δὲν ἥθελα νὰ ἔχω φροντίδας διὰ τὰ πράγματά μου, τὰ ἔξαπεστειλα προηγουμένως⁷ μὲ μίαν ὑπηρέτριάν μου . . . 'Αλλὰ τί μανθάνω χθές; "Οτι μοῦ τὰ ἐκράτησαν εἰς τὸ τελωνεῖον⁸ τῆς Γενούης, λόγῳ ὅτι τὰ φορέματά μου ἔχουν πολλαῖς δαντέλλαις⁹, καὶ ὅτι εἶνε λαθρεμπόριον¹⁰ . . .

'ΡΑΜΠΑΓΑΣ (ολίγον ἀπεγοητευμένος)¹¹. ?Α ! διὰ δαντέλλαις ; . . .

ΕΥΑ. Φαντασθῆτε, Κύριε μου, πῶς μ' ἔφανη ! Δὲν ἐκοιμήθην¹² ὅλην τὴν νύκτα.—Δὲν ἔχω ἐδῶ μαζύ μου παρὰ τὸ φόρεμα τοῦ ταξειδιοῦ, ὃποῦ¹³ φορῶ καὶ ἐν ἄλλο τοῦ χοροῦ ! Μόνον δύο φορέματα ἀπὸ εἰκοσιδύο, ὃποῦ ἔχω ! Τί νὰ γίνω τώρα μὲ δύο φορέματα καὶ τριακόσια μῆλλα μακρὰν ἀπὸ τὴν ῥάπτριάν¹⁴ μου ;

'ΡΑΜΠΑΓΑΣ. Βεβαίως, Κυρία μου, βεβαίως . . . (κατ' ἵδιαν) Εἰν ἀπ' ἔκείναις¹⁵ !

ΕΥΑ. Φαντασθῆτε τὴν θέσιν μου¹⁶ !

'ΡΑΜΠΑΓΑΣ. "Ω, τὴν φαντάζομαι, Κυρία μου, τὴν φαντάζομαι !

¹ But I will not trouble you much. ² As barrister. ³ And it is understood the most distinguished. ⁴ The most honest. ⁵ In a few words. ⁶ But as I was in a great hurry. ⁷ I sent them on.

⁸ Custom-house. ⁹ Lace. ¹⁰ Smuggling. ¹¹ Somewhat disenchanted. ¹² I did not sleep. ¹³ ὃποῦ for the relative pronoun.

¹⁴ Dressmaker. ¹⁵ She is one of them, i.e. one of the aristocrats.

¹⁶ Imagine my situation. Put yourself in my place.

ΕΥΑ. Δὲν εἶνε τρομερόν¹;

‘ΡΑΜΠΑΓΑΣ. Τρομερόν, τρομερώτατον! Νὰ σᾶς εἰπῶ τὴν ἀλήθειαν ὅμως; εἰς τὴν ἀρχὴν ἐνόμισα κάμμιαν ὑπόθεσιν . . . καππως ζωηροτέραν . . . κάνεν οἰκογενειακὸν δρᾶμα², ἀφ' ἐνὸς σύζυγον ἵσως . . . ἀφ' ἑτέρου . . .

ΕΥΑ. "Οχι, εἴμαι χήρα³!"

‘ΡΑΜΠΑΓΑΣ. Λοιπόν, ἀφ' ἑτέρου μόνον . . . ³Ας εἶνε, δὲν πρόκειται περὶ τοιούτων. ⁴Ας ἐπανέλθωμεν εἰς τὰ χαμηλά⁴—Πρόκειται, λέγετε, περὶ ἐνὸς ἡ δύο κιβωτίων.

ΕΥΑ. Καλὲ τί⁵, Κύριε; περὶ ὀκτὼ κιβωτίων!

‘ΡΑΜΠΑΓΑΣ. 'Οκτώ, ἔστω! Λοιπόν, Κυρία, (έγείρεται) ἐπιτρέψατέ μοι νὰ σᾶς δώσω τὴν διεύθυνσιν ἐνὸς συναδέλφου μου, ὁ ὅποιος εἶνε μοναδικὸς διὰ τοιαύτας ὑποθέσεις⁶.

ΕΥΑ. Πῶς, Κύριε, μ' ἀρνεῖσθε τὴν ὑποστήριξίν σας⁷?

‘ΡΑΜΠΑΓΑΣ. Λυποῦμαι πολύ, Κυρία, ἀλλὰ δὲν δικομαχῶ διεμπορεύματα⁸.

ΕΥΑ. 'Αλλά, Κύριε, τὰ φορέματά μου δὲν εἶνε ἐμπορεύματα.

‘ΡΑΜΠΑΓΑΣ (έγειρόμενος). Εἶνε καλλιτεχνήματα, δὲν ἀμφιβάλλω⁹! 'Αλλὰ ὁ κάθετος μὲ τὴν εἰδικότητά του¹⁰. ἡ ἴδική μου εἶνε τὰ πολιτικά! (Γράφει διεύθυνσίν τινα, ὅρθιος ἐπὶ τῆς τραπέζης δεξιά).

ΕΥΑ. Ή! ὑπερασπίζεσθε ὑποθέσεις τῆς πολιτικῆς;

‘ΡΑΜΠΑΓΑΣ (έξακολουθῶν). Καὶ μετ' ἐπιτυχίας, Κυρία μου, τολμῶ νὰ εἴπω.

ΕΥΑ. "Ιστα, ἵστα λοιπόν¹¹. ἡ ἴδική μου ἀνάγγεται εἰς τὰ τῆς πολιτικῆς πρόκειται περὶ τῶν τελωνείων.

‘ΡΑΜΠΑΓΑΣ (σταματῶν, διότι τῷ ἥρεσεν ἡ ἴδεα αὗτη¹². Προσερχόμενος). 'Αληθῶς . . . ἵσως . . . ὑπό τινας ἐπόψεις . . . 'Αλλ' εἰς τὸ εἰδός της, δὲν εἶνε ὡραία ἡ ὑπόθεσίς σας. Φορέματα! Τί εἰμπορῶ

¹ Is it not terrible? ² Some domestic drama. ³ I am a widow.

⁴ To return to our business. ⁵ What are you talking about?

⁶ Let me give you the address of a colleague, who is the only man for such cases. ⁷ Do you refuse me your support? ⁸ I do not plead for goods. ⁹ They are works of art, I do not doubt. ¹⁰ But everyone has his speciality. ¹¹ Just the thing then. ¹² Stopping, because the idea has pleased him.

νὰ ἔξαγάγω ἐξ αὐτῶν ; — "Αν εἴχατε βαλμένα μαζὶ τίποτε φυλλάδια, κάρμιαν σάτυραν, τινὰς ἀριθμοὺς ἐφημερίδος ἐμποδισμένης¹ !

ΕΥΑ. Ἐφημερίδος ; "Εχω βέβαια ! "Ολα μου τὰ ὑποδήματα εἶνε περιτυλιγμένα μ' ἐφημερίδας².

'ΡΑΜΠΑΓΑΣ. Ἰταλικάς ;

ΕΥΑ. Μὲ τὸν Pasquino, μὲ τὴν Pulcinella !

'ΡΑΜΠΑΓΑΣ (ζωηρῶς). Καλά, καλά ! ζωηρὰὶ ἐφημερίδες αὐταὶ !

ΕΥΑ. Μὲ γελοιογραφίας³ !

'ΡΑΜΠΑΓΑΣ (ἐπίσης). Κατὰ τῆς κυβερνήσεως⁴ ;

ΕΥΑ. "Ω ! νοστιμωτάτας⁵ !

'ΡΑΜΠΑΓΑΣ (ἔνθους). Α μὰ λοιπὸν τὸ ηῦραμε !

ΕΥΑ. Πιστεύετε ;

'ΡΑΜΠΑΓΑΣ. Μάλιστα, . . . τώρα . . . ἐμβαίνομεν εἰς τὴν πολιτικήν . . . Ἀγαθῆ τύχη ! Αἱ δαντέλλαι σας, αὐτὸς εἶνε πρόφασις . . . Θὰ εἰποῦμεν : . . . κατέσχον εἰς τὰ κιβώτια σας καὶ καταδιώκουν τὴν ἐλευθερίαν τοῦ τύπου⁶ ! Σεῖς εἰσθε Ἀμερικανίς ! Περίφημα ! Ἀναγνώσκω ἐπ' ἀκροατηρίου τὰς ἐφημερίδας⁷ ! Γίνεται σκάνδαλον ! . . . γίνεται κρότος ! . . . Καταδικάζεσθε⁸ !

ΕΥΑ. Αἴ ;

'ΡΑΜΠΑΓΑΣ. Ἐγὼ ὅμως ἐπιτυγχάνω⁹ !

ΕΥΑ. Καταδικάζομαι ;

'ΡΑΜΠΑΓΑΣ. Α μπά ! Εἰς μικρὸν πρόστιμον¹⁰ ! Σᾶς μένουν τὰ φορέματά σας ! Ἀφῆστε τὰ ιδῆτε ! . . . "Εχετε όλα τὰ χαρτιά ; τὰ σημειώσεις, τὰς ἀποδείξεις τῆς παραλαβῆς¹¹ ;

ΕΥΑ. "Ολα !

'ΡΑΜΠΑΓΑΣ (προσφέρων αὐτῇ κάθισμα δεξιόθεν καὶ ἔξαγων τὸ σημειωματάριόν¹² του). Πολὺ καλά. "Ερχομαι ἐγὼ εἰς τὸ σπίτι σας

¹ Some copies of an interdicted newspaper. ² All my boots are wrapped up in newspapers. ³ With caricatures. ⁴ Against the government ? ⁵ Oh, most excellent ones. ⁶ They have seized them in your trunks and destroy (hunt down) the liberty of the press. ⁷ I read the papers in court. ⁸ You are condemned. ⁹ But I have a success. ¹⁰ To a small fine. ¹¹ The descriptions and receipts. ¹² Notebook.

καὶ τὰ λαμβάνω ! ("Ορθιος διατιθέμενος νὰ γράψῃ). Ποῦ κάθεσθε¹, παρακαλῶ . . .

ΕΥΑ (καθημένη ἀταράχως ἀπὸ τῆς θέσεώς της). Εἰς τὸ παλάτι !

‘ΡΑΜΠΑΓΑΣ. Αἴ ;

ΕΥΑ (ώς ἀνωτέρω). Εἰς τὴν δεξιὰν πτέρυγα, διὰ τῆς μεγάλης κλίμακος . . δεύτερον πάτωμα² !

‘ΡΑΜΠΑΓΑΣ. Ποῦ ; μέ . .

ΕΥΑ. Μὲ τὸν πρίγκιπα ! Ναί, ἀπὸ χθὲς εἶμαι Μεγάλη Κυρία καὶ παιδαγωγὸς τῆς πριγκηπέσσης !

‘ΡΑΜΠΑΓΑΣ. Καὶ ἔρχεσθε εἰς ἐμὲ νά . . .³ Α ! μά ! (κατ' ίδίαν). Μὰ εἶνε, εἶνε . . . ἀπ' ἐκείναις !

ΕΥΑ. Πῶς εἴπατε, Κύριε ;

‘ΡΑΜΠΑΓΑΣ (γελῶν). Δηλαδή, Κυρία μου, μὲ συγχωρεῖτε . . ἀλλὰ εἶνε πολὺ νόστιμον ! .. Εἰσθε ὅμως ξένη ! .. Λγνοεῖτε ἵσως .. φυσικά ! ..

ΕΥΑ. Δὲν καταλαμβάνω . . .

‘ΡΑΜΠΑΓΑΣ. Νὰ σᾶς εἰπῶ μὲ δύο λέξεις, Κυρία μου ! 'Ενῷ εἰσθε ἐκ τῆς αὐλῆς, ἥλθατε νὰ ζητήσετε συμβουλὴν ἀπὸ τὸν ἀρχηγὸν τῆς ἀντιπολιτεύσεως³ !

ΕΥΑ (ἀθώως).⁴ Α ! ὑπάρχει ἀντιπολίτευσις καὶ εἰς τὸ Μοναχόν ;

‘ΡΑΜΠΑΓΑΣ. "Οπως καὶ παντοῦ, Κυρία μου. Εἶνε ἀνάγκη ! ..

Αν ἔλειπε⁴ ! ..

ΕΥΑ. Καὶ σκοπὸς τῆς ἀντιπολιτεύσεως αὐτῆς εἶνε ..

‘ΡΑΜΠΑΓΑΣ. Νὰ προσβάλλωνται δλαι αἱ πράξεις τῆς κυβερνήσεως⁵, ὅπως καὶ παντοῦ.

ΕΥΑ. 'Εκ πεποιθήσεως⁶ ;

‘ΡΑΜΠΑΓΑΣ. Κἄποτε .. βέβαια !

ΕΥΑ. Α ! τώρα καταλαμβάνω . . . 'Εννοεῖται, δὲν εἰμπορεῖτε . . .

‘ΡΑΜΠΑΓΑΣ .. Νὰ σᾶς ὑπηρασπισθῶ ; 'Αδύνατον !⁷ Αν ἥμην ἀντιδικός⁷ σας, ἀλλά τίτε ἐναντίον σας . . .

ΕΥΑ. 'Εναντίον μου ;

¹ Where do you live ? ² In the right wing, up the grand staircase, second floor. ³ You have come to ask advice from the leader of the opposition. ⁴ If it was wanting ! Without it ! ⁵ That all the actions of the government may be attacked. ⁶ From conviction.

⁷ Opponent.

'ΡΑΜΠΑΓΑΣ. Ἐννοεῖται . . . Εἰσθε ἐκ τοῦ ἔχθρικοῦ στρατοπέδου, σᾶς κτυπῶ !

ΕΥΑ. Ἐπάνω εἰς τὴν ὑπόθεσίν μου ;

'ΡΑΜΠΑΓΑΣ. Εἰς αὐτὴν τὴν ἰδίαν ! ἀν μὲ ἀνατεθῆ¹ !

ΕΥΑ. Ἀλλὰ ἔχω τὸ δίκαιον, τὸ εἴπατε.

'ΡΑΜΠΑΓΑΣ (μειδιῶν ἐπὶ τῇ ἀπλότητί της). Ἐν πρώτοις, Κυρίᾳ μου, κατ' ἀρχὴν ποτὲ κάνεις δὲν ἔχει πολὺ πολὺ δίκαιον ! καὶ δεύτερον, τί σημαίνει τάχα ! ἀν ἐγὼ δυνηθῶ ν' ἀποδείξω πῶς ἔχετε ἄδικον ;

ΕΥΑ. Ἀλλὰ πρὸ μικροῦ μ' ἀπεδείξατε . . .

'ΡΑΜΠΑΓΑΣ (μειδιῶν). Πρὸ μικροῦ ! διαφέρει τὸ πρᾶγμα ! Τώρα ὅμως εἰμπορῶ νὰ σᾶς ἀποδείξω μὲ τὴν αὐτὴν εὐκολίαν τὸ ἐναντίον !

ΕΥΑ (διακόπτουσα αὐτὸν²). Ἀλλ' αἱ ἐφημερίδες ἔκειναι αἱ ζωηραί ;

'ΡΑΜΠΑΓΑΣ (δροίως). Τί καλλίτερον ἐπιχείρημα³ ;—"Ελθετε, φιλόσοφοι, συγγραφεῖς, λογογράφοι, οἵτινες νύκτας ὀλοκλήρους ἡγρυπνήσατε θραύσοντες τὸ στῆθος σας ἐπὶ τοῦ γραφείου⁴ ! "Ελθετε νὰ ἴδητε εἰς τί μεταχειρίζεται αὐτὴ ἡ Αὐλὴ⁵ τὰ συγγράμματά σας ! . . . Περιτυλίσσομεν μὲ αὐτὰ τὰ ὑποδήματα γυναικός . . καὶ ποίας γυναικός⁶ !

ΕΥΑ (ζωηρῶς). Αἴ τι;

'ΡΑΜΠΑΓΑΣ (ήσυχως). Μὲ συγχωρεῖτε . . . ἡ φορὰ τοῦ λόγου ! Ενύμιστα πῶς ἥλθε ἡ στιγμὴ ἐκείνη . . Τοιαῦτα λοιπὸν καὶ ἄλλα ὅσα θέλετε εἰμπορῶ νὰ λέγω !

ΕΥΑ. Ωραῖα ! Ἀλλάζετε βλέπω πολὺ εὔκολα τὰς πεποιθήσεις σας⁷.

'ΡΑΜΠΑΓΑΣ. Ἀλλάζω ; Καθόλου ! . . . Δὲν ἔχω !

ΕΥΑ. ΖΑ !

'ΡΑΜΠΑΓΑΣ. Εἰς τὸν δικηγόρους εἶνε περιτταί ! Βλάπτουν μάλιστα⁸ ! "Αλλως τε καὶ δὲν εἰμεθα ὑποχρεωμένοι νὰ πιστεύωμεν ὅ,

¹ If it is offered me. ² Interrupting him. ³ What better argument? ⁴ Who have sat up entire nights, crushing your chests on the desk. ⁵ This Court. ⁶ It wraps up the boots of a woman with them (your writings) . . . and of what a woman ! ⁷ I see that you change your convictions very easily. ⁸ To lawyers they are superfluous. They are even injurious.

τι λέγομεν, ἀλλὰ νὰ τὸ καθιστῶμεν πιστευτόν ! Καὶ διαφέρει πολύ ! 'Ο κατηγορούμενος, παραδείγματος χάριν, εἶνε ἔνοχος· δὲν τὸ γνωρίζω τάχα¹ ; Καὶ περισσότερον ἀπὸ κάθε ἄλλου, ἀφοῦ εἴμαι δικηγόρος του ! 'Αλλὰ ὅσῳ περισσότερον εἶνε ἔνοχος, τόσῳ περισσοτέραν ἀξίαν ἔχω ἢν ἀποδείξω τὸ ἐναντίον . . . *Αν ἐπρόκειτο μόνον ν' ἀποδεικνύωμεν τὰ πασιφανῆ, νὰ ὑποστηρίξωμεν τὰ γνωστά, νὰ λέγωμεν τὰ πασίγνωστα, τότε τί θὰ ἐχρειάζοντο οἱ δικηγόροι ;

ΕΥΑ. Τώρα βλέπω, Κύριε, ὅτι εἶχαν δίκαιον ὅσοι σᾶς ἔξεθείασαν εἰς ἐμέ . . . Είσθε ἀνώτερος καὶ τῆς ἴδεας τὴν ὅποιαν εἶχα διὰ σᾶς !

'ΡΑΜΠΑΓΑΣ (*προσκλίνων*). "Ω, Κυρία μου !

ΕΥΑ. Τώρα ἐννοῶ καὶ τὸν τρόπον² τῆς Λύτου 'Υψηλότητος . . .

'ΡΑΜΠΑΓΑΣ (*ζωηρῶς*). Τῆς Αὐτοῦ 'Υψηλότητος ;

ΕΥΑ. . . . ὅτε σήμερον τὸ πρωὶ ἀνέκραξε, προκειμένου διὰ τὸν τελευταῖόν σας λόγου³ . . . "Τὶ νοὺς ! τὶ ίκανότης !"

'ΡΑΜΠΑΓΑΣ (*μαγευθείς*). ³Α ! 'Ο πρίγκηψ εἶπε ; . . .

ΕΥΑ. " "Ω. . ." προσέθεσε . . . " ἢν ἐτόλμων ! "

'ΡΑΜΠΑΓΑΣ (*ζωηρῶς*). *Ας τολμήσῃ !

ΕΥΑ (*έγειρομένη*). 'Αλλὰ δὲν ἐτελείωσε τὴν φράσιν του.

'ΡΑΜΠΑΓΑΣ (*ἀπέλπισθείς*). Κρῖμα, κρῖμα⁴ !

ΕΥΑ. Κύριε μου, σᾶς ἀφίνω· καὶ λυποῦμαι διὰ δύο λόγους . . .

'ΡΑΜΠΑΓΑΣ (*ώς ἀνωτέρω*). Κυρία μου . . .

ΕΥΑ. Διότι δὲν θὰ σᾶς ἔχω δικηγόρον μου, καὶ διότι δὲν αὐτὸν δὲν θὰ ἔχω τὴν εὐχαρίστησιν νὰ μ' ἐπισκεφθῆτε⁵.

'ΡΑΜΠΑΓΑΣ. Εἰς τὸ παλάτι ;

ΕΥΑ. Δὲν θὰ τεθῆτε ὑπὸ κράτησιν ἢν ἔλθετε . . . ἔννοιά σας ! Τὸ πολὺ πολὺ νὰ σᾶς κρατήσωμεν ! . . .

'ΡΑΜΠΑΓΑΣ (*βλέπων περὶ έαυτὸν καὶ χαμηλόνων τὸν ἥχον τῆς φωνῆς του*)⁶. Τὶ νὰ γίνη ! *Αν δὲν ἡτο τὸ κόμμα⁷ !

ΕΥΑ (*μορφάζουσα μὲ μειδίαμα*)⁸. Οὕφ !

¹ Do you suppose that I do not know it ? Táχa strengthens the expression. ² The manner. ³ On the subject of your last speech.

⁴ (Disappointed.) What a pity ! ⁵ That I shall not have the pleasure of a visit from you. ⁶ Looking round him and lowering his voice. ⁷ If it was not for the party. ⁸ Pouting and smiling.

‘ΡΑΜΠΑΓΑΣ (*παρατηρῶν ἄπαξ πέριξ του*). **Ἐπιτρέπετε . . .**
μέχρι τῆς ἀμάξης σας¹ . . . ;

ΕΥΑ (*μειδιῶσα*). Καὶ τὸ κόμμα;

‘ΡΑΜΠΑΓΑΣ (*ἀποφασιστικῶς, προσφέρων τὸν βραχίονά του καὶ μιμούμενος τὸν ἀνωτέρω μορφασμόν της*²). Οὐφ !

ΕΥΑ. "Οχι . . . οχι . . . οχι . . . Δεν θέλω να σας έκθεσω;
Χαιρετε, Κύριε.

‘ΡΑΜΠΑΓΑΣ (*ἔχων ἀκόμη τὸν βραχίονα μετέωρον*⁴ ὡς ἐὰν τὸν προσέφερε). Χαίρετε! (*Κἄπως τεταραγμένος*⁵.) Τὶ λέγω! **Ἐπιτρέψατέ μοι, Κυρίᾳ,** ν' ἀπαντήσω: Au revoir!

ΕΥΑ (πονηρῶς ἐπὶ τοῦ οὐδοῦ). Αὖτε . . . καὶ πάλιν . . . Τίς οἶδε; (Χαιρετίζει καὶ ἔξερχεται).

ΠΑΜΠΑΓΑΣ (*λίαν ἀπηλπισμένος, ἀκολουθῶν αὐτὴν διὰ τοῦ βλέμματος*). *Tís οἶδε!* . . . *Καὶ ίδου τὸ πᾶν!* . . *Τί νὰ σημαίνει τούτο;* *Μῆπως καὶ μὲ περιπαίξει*⁶;

ТО ФІАНМА.

Ὑπὸ Γεωργίου Χ. Ζαλακώστα.

Zalacosta is principally known through his translations from the Italian, and his songs for the people. The specimen given is sung everywhere in Greece.

Μιὰ βοσκοπούλα⁷ ἀγάπησα, μιὰ ζηλεμμένη⁸ κόρη
Καὶ τὴν ἀγάπησα πολύ,—
⁹Ημουν ἀλάλητο πουλί⁹,
Δέκα χρονῶν ἀγόρι¹⁰.—

¹ Allow me . . . as far as your carriage. ² And imitating her previous gesture (expression). ³ I do not wish to expose (promise) you. ⁴ Holding his arm up. ⁵ Somewhat agitated.

promise) you. * Holding his arm up. ³ Somewhat agitated.
6 Can it be that she is laughing at me? ? The Accusative; the final

⁶ Can it be that she is laughing at me? ⁷ The Accusative; the final
is also in the plural. ⁸ Chained; ought to. ⁹ If

⁷ Cherished, sought after. ⁸ I

was a silent child (bird). ¹⁰ A boy.

Was a silent child (child). 11 days.

Μιὰ μέρα¹ ποῦ καθόμασθε στὰ χόρτα τ' ἀνθισμένα²
 Μάρω³, ἔνα λόγο θὰ σοῦ πῶ⁴,
 Μάρω, τῆς εἴπα, σὲ ἀγαπῶ,
 Τρελλαίνομαι γιὰ σένα⁵.

Ἄπὸ τὴν μέσην μὲ ἄρπαξε, μὲ φίλησε⁶ στὸ στόμα
 Καὶ μοῦπε⁷ γιὰ ἀναστεναγμούς,
 Γιὰ τῆς ἀγάπης τοὺς καῦμοὺς
 Εἶσαι μικρὸς ἀκόμα.

Μεγάλωσα καὶ τὴν ζητῶ . . . ἄλλον ζητᾷ ἡ καρδιά της
 Καὶ μὲ ξεχάνει τὸ ὄρφανό⁷ . . .
 Ἐγὼ ὅμως δὲν τὸ λησμονῶ⁸
 Ποτὲ τὸ φίλημά της.

COMMON DIALECT.

ATHANASIUS CHRISTOPOULOS (172-1847).

Christopoulos has been called the 'Modern Anacreon.' His songs are principally devoted to the praise of love and wine; many of them are of great originality and beauty.

Ἐἰς βουνὸν⁹ ἐγώ κι' ὁ Ἡρως
 Κ' ἡ ἀγάπη μου μαζή¹⁰,
 Κι' ὁ θεὸς Καιρὸς ὁ γέρος¹¹
 Ἀνεβαίναμε πεζοί.
 Ἡ ἀγάπη μ' ἀποστοῦσε¹²
 Εἰς τὸν δρόμον τὸν σκληρόν,
 Καὶ ὁ Ἡρωτας περνοῦσε
 Βιαστικὰ¹³ μὲ τὸν Καιρόν.

¹ One day. The Accusative.
 flowery grass.

² While we were sitting in the

Mary.

³ ⁴ Πῶ for εἴπω.

⁵ Διὰ σέ.

⁶ Kissed.

⁷ She forgets me, the orphan.

⁸ I do not forget.

⁹ Mountain.

¹⁰ Together.

¹¹ For γέρων.

¹² Irregular Imperfect of ἀποσταίνω,

to be weary, tired.

¹³ Hurried on.

Στάσον¹, λέγω, "Ερωτά μου,
 Καὶ μὴ τρέχετ' ὅμπροσθι.
 'Η καλὴ συντρόφισσά² μου
 'Η ἀγάπη μ'³ δὲν βαστᾷ⁴.
 Τότε βλέπω καὶ τανύζουν⁵,
 Καὶ οἱ δυό τους τὰ φτερά,
 Καὶ τ'⁶ ἀπλόνουν, καὶ ἀρχίζουν,
 Καὶ πετοῦν, πετοῦν γερά⁵.
 Φίλε, λέγω, ποῦ πετάτε;
 Τόση βίᾳ διὰ τί⁶;
 'Η ἀγάπη μας, κυττάτε⁷,
 "Ωραν ὕρ'⁸ ἀδυνατεῖ⁸.
 Τοτ'⁹ ὁ "Ερωτας γυρίζει,
 Καὶ μὲ λέγει, τὸ παρόν⁹.
 Πῶς ἀρχῆθεν¹⁰ συνειθίζει
 Νὰ πετᾶ μὲ τὸν καιρόν.

Eἰς τὸ ρέῦμα.

The following beautiful song, although German rather than Greek in character, is popular not only in Greece, but in all the countries through which the Greeks are scattered. It is anonymous.

Eἰς τὸ ρέῦμα τῆς ζωῆς μου
 Διὰ τί νὰ σ' ἀπαντήσω;
 Δι' ἐμὲ ἀφ' οὗ δὲν ἥσο
 Διατί νὰ σὲ ἰδῶ; . . .

Καὶ μὲ ἔκαμες ἀπαύστως
 Στεναγμοὺς νὰ ὑποφέρω,
 Καὶ γελᾶς διότι κλαίω,
 Διὰ σὲ καὶ θρηνωδῶ.

¹ Stay.

² My companion.

³ Hold out.

⁴ Stretch.

⁵ Γερά, same meaning as δυνατά, strongly.

⁶ Why such haste?

⁷ Observe, mark.

⁸ Becomes weaker and weaker.

⁹ This,

the following.

¹⁰ From the beginning.

Στέρξε, κάμε ἥ νὰ ζήσω
* Η νὰ παύσῃ ἥ πνοή μου·
"Ισως, ἵσως, στὴν θανήν μου
Πλέον μεταμεληθῆς.
* * * *

Δὲν ζητῶ, οἱ στεναγμοί μου
Τὴν καρδίαν σου ν' ἐλκύσουν·
Θέλω μόνον, ὅταν σβύσουν
Τῆς ζωῆς μου αἱ στιγμαὶ,
"Ενα στεναγμὸν θρηνώδη
'Ως χαιρετισμὸν ν' ἀφήσῃς,
Κ' εἰς¹ τὸν τάφον μου νὰ χύσῃς
"Εν σου δάκρυ δι' ἐμέ·

¹ For Καὶ εἰς.

PART V.

ALPHABETICAL INDEX.

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NOTE.—With a few exceptions, the English words in each subject are arranged alphabetically, in order to facilitate reference.

VOCABULARY.

The Days of the Week, Αἱ ἡμέραι τῆς ἑβδομάδος.

Sunday, ἡ Κυριακή.	Thursday, ἡ Πέμπτη.
Monday, ἡ Δευτέρα.	Friday, ἡ Παρασκευή.
Tuesday, ἡ Τρίτη.	Saturday, τὸ Σάββατον.
Wednesday, ἡ Τετάρτη.	

The Months, Οἱ μῆνες.

January, ὁ Ἰανουάριος.	July, ὁ Ἰούλιος.
February, ὁ Φεβρουάριος.	August, ὁ Αὔγουστος.
March, ὁ Μάρτιος.	September, ὁ Σεπτέμβριος.
April, ὁ Ἀπρίλιος.	October, ὁ Οκτώβριος.
May, ὁ Μάϊος.	November, ὁ Νοέμβριος.
June, ὁ Ιούνιος.	December, ὁ Δεκέμβριος.

The Seasons, Αἱ ᾁραι τοῦ ἔτους.

Spring, ἡ Ἄνοιξις (τὸ Ἔαρ).	Autumn, τὸ Φθινόπωρον.
Summer, τὸ Καλοκαΐρι, Θέρος.	Winter, ὁ Χειμών.

Holidays, Αἱ ἑορταὶ.

New Year's day, ἡ πρώτη τοῦ ἔτους, ἡ πρωτοχρονιά τὸ νέον ἔτος.	ἡ λιοτρόπιον, ορ ἡ ἑορτὴ τοῦ Ἀγίου Ἰωάννου.
Twelfth Night, τὰ Θεοφάνεια.	Michaelmas Day, ἡ ἑορτὴ τῶν Ταξιαρχῶν.
Carnival, αἱ ἀπόκρεω (ἀπὸ, κρέας).	Christmas Eve, ἡ παραμονὴ τῶν Χριστουγέννων.
Lent, ἡ νηστεία, ἡ σαρακοστή.	Christmas, τὰ Χριστούγεννα.
Good Friday, ἡ Μεγάλη Παρασκευή.	St. John's Day, ἡ ἑορτὴ τοῦ Ἀγ. Ἰωάννου τοῦ Βαπτιστοῦ.
Easter, τὸ Πάσχα, ἡ Λαμπρά.	Birthday, τὰ γενέθλια.
Whitsuntide, ἡ Πεντηκοστή.	Anniversary, ἡ ἐπέτειος ἑορτή.
Midsummer's Day, τὸ θερινὸν	

Time, 'Ο Χρόνος.

A year, τὸ ἔτος.	To-day, this day week, σήμερον, σήμερον ὀκτώ.
A century, ἡ ἑκατονταετηρίς, ὁ αἰών.	To-morrow, αὔριον.
This year, ἐφέτος.	The day after to-morrow, μεθαύριον.
Last year, πέρυσι, τὸ παρελθὸν ἔτος.	Morning, ἡ πρωΐα.
Next year, τὸ ἐρχόμενον ἔτος, τοῦ χρόνου.	Afternoon, τὸ ἀπομεσήμερο, τὸ ἀπόγευμα (μετὰ μεσημβρίαν).
A month, ὁ μῆν.	Evening, ἡ ἐσπέρα.
A fortnight, τὸ δεκαπενθήμερον.	Day, ἡ ἡμέρα.
In a fortnight, μετὰ δεκαπέντε ἡμέρας.	Night, ἡ νύξ.
A fortnight ago, πρὸ δεκαπέντε ἡμερῶν.	Sunrise, ἡ ἀνατολὴ τοῦ ἥλιου.
A week, ἡ ἑβδομάδα (ἑβδομάδα).	Sunset, ἡ δύσις τοῦ ἥλιου.
Last week, τὴν παρελθοῦσαν ἑβδομάδα.	Midday, Noon, τὸ μεσημέρι, ἡ μεσημβρία.
Next week, τὴν προσεχῆ ἑβδομάδα.	Midnight, τὰ μεσάνυκτα.
Yesterday, χθές.	The hour, ἡ ὥρα.
The day before yesterday, προχθές.	Half an hour, ἡμίσεια ὥρα.
	A quarter of an hour, ἐν τέταρτον (τῆς ὥρας).
	A minute, ἐν λεπτόν.
	A second, ἐν δευτερόλεπτον.

The Weather, 'Ο Καιρός.

Weather, ὁ καιρός.	Storm, ἡ τρικυμία ¹ .
Cold, ἡ ψύχρα, τὸ κρύο, τὸ ψύχος.	Hail, ἡ χάλαζα.
Heat, ἡ ζέστη, ὁ καύσων.	Thunder, ἡ βροντή.
Frost, ἡ παγωνιά, ὁ παγετός.	Lightning, ἡ ἀστραπή.
Damp, ἡ ὑγρασία.	Wind, ὁ ἄνεμος.
Rain, rainbow, ἡ βροχή, τὸ οὐράνιον τόξον (ἡ Ἰρις).	East wind, ὁ ἀνατολικὸς ἄνεμος.
Snow, τὸ χιόνι, ἡ χιών.	South wind, ὁ νότιος ἄνεμος.
Dust, ἡ σκόνη, ὁ κοινορότος.	West wind, ὁ δυτικὸς ἄνεμος.
Fog, ἡ ὅμιχλη, ἡ καταχνιά.	North wind, ὁ βόρειος ἄνεμος.
Ice, ὁ πάγος.	Sun, sunshine, ὁ ἥλιος, ἡ λάμψις τοῦ ἥλιου.

¹ An interesting word. Originally 'the third wave,' supposed to be the biggest (cf. Latin, *fluctus decumanus*). Used metaphorically, *τρικυμία* *κακάν*, Aesch.

Moon, moonlight, ἡ σελήνη, τὸ φεγγάρι, τὸ φῶς τῆς σελήνης.
 Full moon, ἡ πανσέληνος.
 New moon, ἡ νέα σελήνη.
 Star, τό ἄστρον, ὁ ἄστρος.

Sky (clear), δούρανός (καθαρός).
 Cloud (cloudy, cloudless), τὸ νέφος (συννεφώδης, ἀνέφελος).
 Sea (rough, smooth), ὁ θάλασσα (τρικυμιώδης, γαληνιαία).

Phrases to facilitate reading Greek Newspapers, Φράσεις πρὸς εὐκόλυνσιν τῆς ἀναγνώσεως τῶν Ἑλληνικῶν Ἐφημερίδων.

Advance, to, προχωρᾶ.	Consul, ὁ πρόξενος.
Advertisement, ἡ ἀγγελία.	Correspondent, ὁ ἀνταποκριτής.
Agency (Havas, Reuter), τὸ Πρακτορεῖον (Χαβᾶς, Ρέουτερ).	Debate was adjourned, ἡ συζήτησις ἀνεβλήθη.
Ambassador has been appointed, ὁ πρέσβυς διωρίσθη.	Embassy, ἡ πρεσβεία.
Archbishop has resigned, ὁ ἀρχιεπίσκοπος παρηγήθη.	Empire, ἡ αὐτοκρατορία.
Army (of occupation), ὁ στρατὸς (τῆς κατοχῆς).	Evacuation, ἡ ἔκκενωσις.
Arrange, to, διευθετῶ.	Excitement, ὁ ἐρεθισμός.
Article, leading, τὸ κύριον ἀρθρον.	Frontier, τὸ σύνορον.
Attaché, ὁ ἀκόλουθος.	Government, ἡ κυβέρνησις, τὸ ὑπουργεῖον.
Bill was voted, τὸ νομοσχέδιον ἐψηφίσθη.	House of deputies was dissolved, ἡ βουλὴ διελύθη.
Bishop was insulted, ὁ ἐπίσκοπος ὑβρίσθη.	Interview, ἡ συνέντευξις.
Boundary, τὸ σύνορον.	Judge, ὁ δικαστής.
Budget, ὁ προϋπολογισμός.	King, constitutional, ὁ βασιλεὺς, ὁ συνταγματικός.
Chamber of Deputies, ἡ Βουλή.	Leader of the Opposition, ὁ ἀρχηγὸς τῆς ἀντιπολιτεύσεως.
Circular note, ἡ ἐγκύκλιος διακοίνωσις.	Liberal party, τὸ φιλελεύθερον κόμμα.
Commission, the commissioner, ἡ ἐπιτροπή, ὁ ἐπίτροπος.	Majority, ἡ πλειονοψηφία.
Concession, ἡ παραχώρησις.	Mayor, ὁ δήμαρχος.
Conference, ἡ συνδιάσκεψις.	Meeting, τὸ συλλαλητήριον.
Conservative party, τὸ συντηρητικὸν κόμμα.	Minister of Foreign Affairs, ὁ 'Υπουργὸς τῶν Ἐξωτερικῶν.
Constitution, τὸ σύνταγμα.	Minister of Home Affairs, ὁ 'Υπουργὸς τῶν Ἐσωτερικῶν.
	Minister of Public Instruction, ὁ 'Υπουργὸς τῆς Δημοσίου Ἐκπαιδεύσεως.

Minister of Religion, ὁ 'Υπουργὸς τῶν Ἐκκλησιαστικῶν.	Provisional scheme, τὸ προσωρινὸν σχέδιον.
Minister of Justice, ὁ 'Υπουργὸς τῆς Δικαιοσύνης.	Published daily, is, ἐκδίδεται καθημερινῶς (καθ' ἑκάστην).
Minister of War, ὁ 'Υπουργὸς τῶν Στρατιωτικῶν.	Queen, ἡ βασίλισσα.
Minister of Navy, ὁ 'Υπουργὸς τῶν Ναυτικῶν.	Question, Eastern, τὸ ζήτημα, τὸ ἀνατολικόν.
Minority, ἡ μειοψηφία.	Radical party, τὸ 'Ριζοσπαστικὸν κόμμα.
Monarchy, limited, ἡ περιωρισμένη μοναρχία.	Republic, ἡ Δημοκρατία.
Newspaper, press, ἡ ἔφημερίς, ὁ τύπος.	Republican press, ὁ Δημοκρατικὸς τύπος.
Standard, ἡ Σημαία.	Resigned, has, παρηγήθη.
Daily News, τὰ 'Ημερήσια Νέα.	Retreat, ἡ ὑποχώρησις.
Morning Post, ὁ 'Εωθινὸς Ταχυδρόμος.	Revolution, ἡ ἐπανάστασις.
Times, οἱ Καιροί.	Riot, ἡ ὀχλαγωγία.
Daily Telegraph, ὁ 'Ημερήσιος Τηλέγραφος.	Rumour, ἡ φήμη.
Opposition, ἡ ἀντιπολίτευσις.	Secretary, private, ὁ Γραμματεὺς, ὁ ἰδιαιτερός.
Orator, ὁ ρήτωρ.	Special correspondent, ὁ εἰδικὸς ἀνταποκριτής.
Organisation, ὁ ὄργανισμός.	State, τὸ κράτος.
Peace, ἡ εἰρήνη.	Stated, it is, λέγεται.
People, ὁ λαός.	Successor (to throne), ὁ διάδοχος.
Population, ὁ πληθυσμός.	Treaty, ἡ συνθήκη.
Powers, Great, αἱ δυνάμεις, αἱ μεγάλαι.	Vice-president, ὁ ἀντιπρόεδρος.
Préfet, ὁ ἔπαρχος.	Viceroy, ὁ ἀντιβασιλεύς.
Prime Minister and President of the Council, ὁ Πρωθυπουργὸς καὶ Πρόεδρος τοῦ 'Υπουργικοῦ Συμβουλίου.	Want of confidence, ἡ ἔλλειψις ἐμπιστοσύνης.
Prince, princess, ὁ ἡγεμών, ἡ ἡγεμονίς.	War, ὁ πόλεμος.
Progress, ἡ πρόοδος.	Archbishop of Canterbury, ὁ Ἀρχιεπίσκοπος τῆς Κανταβριγίας.
	Marquis of Salisbury, ὁ Μαρκίων Σαλισβουργῆς.

Travelling, τὸ Ταξείδιον.

Arrival, ἡ ἄφιξις.

Bag, ὁ σάκκος.

Baggage, ἡ ἀποσκευή.

Berth, ἡ θέσις (place).

Blacksmith, ὁ σιδηρουργός.
 Box, τὸ κιβώτιον.
 Bridge, ἡ γέφυρα.
 Bridle, ὁ χαλινός.
 Cabin, ὁ θαλαμίσκος.
 Change, to, horses, ἀλλάξω
 ἴππους.
 Clothes, τὰ ἐνδύματα.
 Cross, to, διέρχομαι.
 Custom, ἡ συνήθεια.
 Custom-house, τὸ τελωνεῖον.
 Custom-house-officer, ὁ τελωνο-
 φύλαξ.
 Dangerous, ἐπικίνδυνος.
 Deep, βαθύς.
 Departure, ἡ ἀναχώρησις.
 Doctor, ὁ ἱατρός.
 Dragoman, ὁ διερμηνεύς.
 Duty, ὁ φόρος.
 Foot (on), πεζῶς.
 Gallop, to, καλπάξω.
 Girth, ἡ ὕγγala, ἡ ζώνη τοῦ
 ἔφιππον.
 Guide, ὁ ὁδηγός.
 Hatbox, ἡ πιλοθήκη, ἡ καππε-
 λιέρα.
 Head of the horse, τὸ κεφάλι
 τοῦ ἄλογου.
 Hold (Imp.), κράτησον.
 Hole, ἡ ὄπη, ἡ τρύπα.
 Horse, τὸ ἄλογον, ὁ ἵππος.
 Horseback (on), ἔφιππος.
 Hotel, τὸ ξενοδοχεῖον.
 How deep, πόσον βαθύς.
 How far, πόσον μακράν.
 How long will it last, πόσον
 θὰ διαρκέσῃ.
 Key, ἡ κλείς, τὸ κλειδί.
 Land, by land, ἡ ξηρά, διὰ ξηρᾶς.
 Lengthen (Imp.), μάκρυνε.
 Let go, ἄφες.

Lock, lock (Imp.), τὸ κλεῖθρον,
 ἡ κλειδαριά, κλειδωσε.
 Lodging, τὸ κατάλυμα.
 Loosen (Imp.), λῦσε, ἔσφιξε.
 Luggage, ἡ ἀποσκευή, τὰ πράγ-
 ματα.
 Mare, ἡ φοράδα, ἡ ἵππος.
 Mayor, ὁ δήμαρχος.
 Mud, ἡ λάσπη.
 Mule, τὸ μουλάρι, ἡ ἡμίονος.
 Ostler, ὁ ἴπποκόμος.
 Passage, passable, ἡ δίοδος,
 διαβατός.
 Path, τὸ μονοπάτι, ἡ ἀτραπός.
 Pocket-book, τὸ σημειωματάριον.
 Porter, ὁ θυρωρός.
 Priest, ὁ Ἱερεύς.
 Prohibited, ἀπηγορευμένον.
 Road, ὁ δρόμος, ἡ δόδος.
 Rocky, βραχώδης.
 Rope, τὸ σχοινίον, τὸ σπαρτόν.
 Saddle (Imp.), σαμάροσον (ἐπί-
 σαξον).
 Sea (by sea), θάλασσα (διὰ θα-
 λάσσης).
 Shoe (horse), τὸ πέταλον.
 Shore, τὸ παράλιον.
 Shorten, συντέμνω.
 Stay (to make a), σταθμεύω,
 διατρίβω.
 Steep, κρημνώδης, ἀνωφερής.
 Stirrup, ἡ σκάλα, ὁ ἀναβολεύς.
 Strap, τὸ λωρίον.
 Stream, ὁ ρύαξ.
 String, ὁ σπάγος.
 Summit, ἡ κορυφὴ.
 Tighten (Imp.), σφίγξε.
 Trot, to, τριποδίξω.
 Walk, ὁ περίπατος.
 Way (shortest), δρόμος, ὁ βρα-
 χύτατος.

Food, Ἡ Τροφή.

Almonds, τὰ ἀμύγδαλα.	Chocolate, ἡ τσοκολάτα.
Apple, unripe, μῆλον, ἄωρον.	Claret, red Wine, τὸ κόκκινον κρασί.
Apricots, ripe, τὰ βερύκοκκα, ὥριμα.	Coffee, Turkish, ὁ καφές, Τουρκικός.
Artichokes, green, αἱ ἀγγινάρες, χλωραί.	Cover, τὸ σκέπασμα.
Asparagus, τὰ σπαράγγια, οἱ ἀσπάραγοι.	Cream, τὸ καϊμάκι.
Bacon, fried, τὸ χοιρομέρι, τηγανισμένο.	Crumb, ἡ ψίχα, τὸ ψίχουλον.
Bake, to, ψήνω.	Crust, ἡ κρούστα, ὁ φλοιός.
Beans, French, τὰ κουκιά, τὰ φασούλια χλωρά.	Cucumber, τὸ ἀγγούρι.
Beans, Haricot, τὰ φασούλια.	Cup, τὸ φιλτζάνι, τὸ κύπελλον.
Beef, τὸ βῳδινόν.	Currant, ἡ Κορινθιακὴ σταφίς.
Beef, boiled, τὸ βῳδινὸν βραστόν.	Cutlet, ἡ κοτολέττα.
Beef, roast, τὸ βῳδινὸν ψητόν.	Date, ὁ κουρμᾶς, φοίνιξ.
Beer, bottled, ἡ μπίρα, ὁ ζύθος εἰς φιάλας.	Dessert, τὸ ἐπιδόρπιον.
Biscuit, τὸ παξιμάδι, τὸ δίπυρον.	Dine, to, γευματίζω.
Boil, to, βράζω.	Dinner, τὸ γεῦμα.
Bottle, ἡ φιάλη, τὸ βουκάλιον.	Dish, ἡ πιατέλαι, παροψίς.
Brandy, τὸ οίνοπνευμα (μπράντι).	Duck, ἡ πάπια.
Bread, toast, τὸ ψωμί, καψαλιαστό.	Egg, τὸ ωόν, αὐγόν.
Butter, τὸ βούτυρον.	Egg, boiled, τὸ ωόν, αὐγόν, βραστόν.
Cabbage, τὸ λάχανον.	Egg, poached, τὸ ωόν, αὐγόν, μάτι.
Cake, New Year's Cake, ἡ πήτα, βασιλόπητα.	Fat, τὸ λίπος, πάχος, λιπαρός, παχύς.
Caper, ἡ κάππαρις.	Fish, τὸ ψάρι, ὁ ἰχθύς.
Cauliflower, τὸ κουνουπίδι, ἡ ἀνθοκράμβη.	Fork, τὸ πειροῦνι.
Celery, τὸ σέλινον.	Fowl, ἡ ὄρνις, τὸ πουλί.
Cream Cheese, ἡ μυζίθρα.	Fruit, τὰ ὄπωρικά, τὰ φρούτα.
Cheese, τὸ τυρί, ὁ τυρός.	Game, τὸ κυνήγιον.
Cherry, τὸ κεράσι.	Glass, τὸ ποτήριον.
Chestnuts, roasted, τὰ κάστανα, ψημένα.	Goose, ἡ χήνα.
Chicken, τὸ πουλί, κοτόπουλο.	Grapes, τὰ σταφύλια.
	Gravy, ὁ ζωμός, ἡ σάλτσα.
	Ham, τὸ χοιρομέρι.
	Hare, ὁ λαγώς.
	Honey, τὸ μέλι.
	Ice, τὸ παγωτόν.

Ice-lemon, τὸ παγωτὸν-λεμόνι.	Rice, τὸ ρύζι.
Jam, τὸ γλυκό.	Roll, ἡ φραντζόλα.
Jug, ἡ λάγηνος.	Salad, ἡ σαλάτα.
Knife, τὸ μαχαίριον.	Salmon, ὁ σολομός.
Lamb, τὸ ἄρνιον.	Salt, salt-cellar, τὸ ἄλας, ὁ ἀλα-
Lean τὸ ψαχνόν.	τοδόχος.
Leg of mutton, τὸ μποῦτι, τὸ μηρὸν προβάτου.	Sandwich, τὸ σάνδουτσ.
Lemon, τὸ λεμόνιον.	Sauce, ἡ σάλτσα.
Lemonade, ἡ λεμονάδα.	Saucer, τὸ ὑποκύπελλον (πια- τάκι).
Lettuce, τὸ μαρούλι.	Snipe, τὸ μπεκατσίνι.
Lobster, ὁ ἀστακός.	Sole, ἡ γλώσσα.
Meat, τὸ κρέας.	Spice, τὰ μυρωδικά, ἀρώματα.
Meat, fat, lean, τὸ κρέας, παχύ, ψαχνόν.	Spinach, τὸ σπανάκι.
Medlar, τὸ μέσπιλον.	Spirits, τὰ οἰνοπνεύματα.
Melon, τὸ πεπόνι.	Spoon, τὸ κοχλιάριον, χουλιάρι.
Milk, τὸ γάλα.	Sugar, ἡ ζάχαρις.
Mulberry, τὸ μοῦρον.	Sweetmeats, τὰ ζαχαρωτά.
Mustard, ἡ μουστάρδα.	Table, ἡ τράπεζα.
Mutton, τὸ πρόβειον κρέας.	Table-cloth, τὸ τραπέζομάνδυλον.
Napkin, ἡ πετσέτα, τὸ χειρό- μακτρον.	Tart, τὸ γλύκισμα.
Oil, τὸ ἔλαιον, λάδι.	Tea, τὸ τέϊον (τσαϊ).
Omelette, ἡ ὀμελέτα, τὸ σφογ- γάτον.	Tender, τρυφερός.
Onion, τὸ κρομύδι (κρόμυον), κρομυδάκι.	Toast, τὸ ψωμὶ ψημένον.
Orange, τὸ πορτοκάλιον.	Tongue, ἡ γλώσσα.
Oyster, τὸ στρείδιον.	Tough, σκληρός.
Partridge, ἡ πέρδικα.	Tumbler, τὸ ποτήριον.
Peach, τὸ ρόδακινον.	Turkey, ὁ ἵνδιάνος, γάλλος.
Pepper, τὸ πιπέρι.	Veal, τὸ βιδέλο.
Pie, τὸ ζυμαρικόν, ἡ πήτα.	Vegetable, τὸ λαχανικόν.
Pig, τὸ γουροῦνι.	Vinegar, τὸ ξεῖδι.
Plate, τὸ πιάτο.	Walnut, τὸ καρύδι.
Pork, τὸ χοιρινὸν κρέας.	Water, τὸ νερόν.
Potato, ἡ πατάτα, τὸ γεώμηλον.	Wine, red, white, resinated, τὸ κρασί (οἶνος), κόκκινο, ἄσ- προ, ρέτσινάτο.
Pudding, ἡ πουδίγγα.	Wine-glass, τό ποτήριον τοῦ κρασιοῦ.
Radish, τὸ ραπάνι.	Woodcock, ἡ ξυλόκοττα.

Trades and Professions, Τέχναι καὶ Ἐπαγγέλματα.

Archaeologist, ἀρχαιολόγος ¹ .	Lawyer, δικηγόρος.
Architect, ἀρχιτέκτων.	Librarian, βιβλιοθηκάριος, βιβλιοφύλαξ.
Attorney, ἀντίκλητος, δικηγόρος.	Merchant, ἔμπορος.
Auctioneer, δημοπράτης.	Money-changer, ἀργυραμοιβός.
Author, συγγραφεύς.	Officer, ἀξιωματικός.
Banker, τραπεζίτης.	Paper-seller, stationer, χαρτοπώλης.
Barber, κουρέύς.	Pedlar, ὁδέμπορος, πραγματευτής.
Barrister, δικηγόρος.	Photographer, φωτογράφος.
Blacksmith, σιδηρουργός.	Poet, ποιητής.
Bookseller, βιβλιοπώλης.	Policeman, κλητήρ.
Bootblack, λοῦστρος, ὑποδηματοκαθαριστής.	Politician, πολιτικός.
Bootmaker, ὑποδηματοποιός.	Priest, Ἱερεύς.
Butcher, κρεωπώλης.	Professor, καθηγητής.
Cabman, ἀμαξηλάτης.	Schoolmaster, διδάσκαλος.
Carpenter, μαραγκός, ξυλουργός.	Shoemaker, παπούτζης, ὑποδηματοποιός.
Chemist, χημικός.	Student, φοιτητής, σπουδαστής.
Confectioner, ξαχαροπλάστης.	Tailor, ράπτης.
Clergyman, κληρικός.	Tobacconist, καπνοπώλης.
Clerk, γραφεύς, ὑπάλληλος.	Tradesman, μεταπράτης, τεχνίτης.
Cutler, μαχαιροποιός.	Undertaker, φερετροποιός.
Dentist, ὀδοντοϊατρός.	Upholsterer, ταπητοπώλης, ἐπιπλοπώλης.
Editor, ἐκδότης.	Waiter, ὑπηρέτης.
Engineer, μηχανικός.	Washerwoman, πλύστρα.
Fruiterer, ὄπωροπώλης.	Watchmaker, ώρολογοποιός.
Gardener, κηπουρός.	Wine-merchant, οἰνέμπορος.
Grocer, μπακάλης, παντοπώλης.	Writer, γραφεύς, συγγραφεύς.
Hairdresser, κουρέύς.	
Historian, ιστορικός.	
Interpreter, διερμηνεύς.	
Journalist, ἐφημεριδογράφος.	
Judge, δικαστής.	

¹ All Greek words in this Vocabulary are masculine except *πλύστρα*.

Public Buildings; parts of a town, Δημόσια κτίρια· Τὰ μέρη τῆς πόλεως.

Academy, ἡ ἀκαδημία.	Lane, ἡ ἀτραπός.
Arsenal, ὁ ναύσταθμος· ἡ ὁπλοθήκη.	Library, to read, ἡ βιβλιοθήκη, ἀναγνώσκω.
Asylum (for idiots), τὸ ἄσυλον μωρῶν.	Manufactory (of gunpowder), τὸ Ἐργοστάσιον (τὸ πυριτιδο- πεῖον).
Asylum (for orphans), τὸ ὄρφανοτροφεῖον.	Market-place, ἡ ἀγορά.
Bank, National, Ionian, Ἡ Τράπεζα, ἡ Ἐθνική, ἡ Ιονική.	Metropolis, ἡ Μητρόπολις.
Barracks, οἱ στρατῶνες.	Mint (to coin), τὸ νομισματοκο- πεῖον (νομισματοκοπῷ).
Cabstand, ὁ σταθμὸς τῶν ἀμαξῶν.	Monastery, τὸ μοναστήριον.
Coffee-house, café, τὸ καφεῖον, τὸ καφενεῖον.	Monument, τὸ μνημεῖον.
Capital (of a country), ἡ πρω- τεύουσα.	Museum, closed, open, τὸ μουσεῖον, κλειστόν, ἀνοικτόν.
Carriage, open, shut, ἡ ἀμαξα, ἀνοικτή, κλειστή.	Palace, τὰ ἀνάκτορα, τὸ παλάτι- ον.
Cathedral, ἡ μητρόπολις.	Parish, ἡ ἐνορία, ἡ κοινότης.
Cemetery, τὸ νεκροταφεῖον.	Pavement { τὸ λιθόστρωτον, τὸ πεζοδρόμιον.
Chapel, τὸ παρεκκλήσιον.	Picture gallery, ἡ πινακοθήκη.
Chemist's shop, τὸ φαρμακεῖον.	Post office (a stamp), τὸ ταχυ- δρομεῖον (γραμματόσημον).
Church, ἡ ἐκκλησία.	Prison (to be condemned), ἡ φυλακὴ (καταδικάζομαι).
Clock, τὸ ώρολόγιον.	Promenade (to walk), ὁ περί- πατος (περιπατῶ).
Club, ἡ λέσχη.	Public-house (to drink), τὸ καπηλεῖον (πίνω).
Columns of Olympian Zeus, οἱ στῦλοι τοῦ Ὄλυμπίου Διός.	Quay (to sail), ἡ προκυμαία (πλέω).
Court of Justice, τὸ Δικαστή- ριον.	Quarter of the town, ἡ συνοικία τῆς πόλεως.
Custom-house, τὸ τελωνεῖον.	Reading-room, τὸ ἀναγνωστή- ριον.
Custom-house officer, ὁ τελω- νυφύλαξ.	Shop (to sell), τὸ μαγαζεῖον, τὸ ἐργαστήριον (πωλῶ).
Factory, Steam, τὸ Ἐργοστά- τον, δι' ἀτμοῦ.	Shore, τὸ παράλιον, ἡ ἀκτή.
Fountain, ἡ βρύσις.	Square, ἡ πλατεῖα.
Gutter, ὁ ὀχετός.	
Hospital, τὸ νοσοκομεῖον.	
Hotel, dear, cheap, τὸ ξενοδο- χεῖον, ἀκριβόν, εὐθυνόν.	

Statue, τὸ ἄγαλμα.	Town, sea-, commercial-, ἡ πόλις, παραθαλάσσιος-, ἐμπορική-.
Street, winding, ἡ ὁδός, οὐκοειδής.	Town-hall, τὸ δημαρχεῖον.
Suburb, distant, τὸ προάστειον, ἀπομεμακρυσμένον.	University, student, τὸ Πανεπιστήμιον, ὁ φοιτητής.
The Terrace, ἡ ταράτσα, τὸ δῶμα.	Walls of the town, τὰ τείχη τῆς πόλεως.
Tower, Venetian, ὁ πύργος, Ἐνετικός.	

Letter-writing, Ἡ Ἐπιστολογραφία.

Address, ἡ διεύθυνσις, ἡ ἐπιγραφή.	Pen-wiper, ὁ καλαμομάκτης.
A. B., Esq., Athens, London, τῷ Κυρίῳ Α. Β., εἰς Ἀθήνας, Λονδίνον.	Pencil, τὸ μολυβδοκόνδυλον.
Blotting paper, τὸ στουπόχαρτον.	Pencil-leads, τὰ μολυβάκια.
Care of (to the), τῇ φροντίδι.	Penknife, τὸ κονδυλομάχαιρον.
Direction, ἡ διεύθυνσις.	Postman, ὁ ταχυδρόμος.
Envelope, ὁ φάκελος.	Post-office, τὸ ταχυδρομεῖον.
Expression, ἡ ἔκφρασις.	Post, arrives, leaves, τὸ ταχυδρομεῖον, φθάνει, ἀναχωρεῖ.
Gum, ἡ γόμμα, τὸ κόμμι.	Postage, τὰ ταχυδρομικὰ τέλη.
Ink, ἡ μελάνη.	Return of Post (by), ἀπάντησιν ἀναμένω διὰ τοῦ ἐπομένου.
Inkstand, τὸ μελανοδοχεῖον.	Registered letter, συστημένη ἐπιστολὴ.
Letter, τὸ γράμμα, ἡ ἐπιστολή.	Ruler, ὁ χάραξ.
Letter-box, τὸ γραμματοκιβώτιον.	Sand, ἡ ἄμμος.
Letter-paper, ὁ ταχυδρομικὸς χάρτης.	Seal, ἡ σφραγίς.
Do I post the letter in time ?	Sealing-wax, τὸ βαυλοκέρι, ὁ Ἰσπανικὸς κηρός.
μίπτω ἐγκαίρως τὴν ἐπιστολήν ;	Sheet of paper, τὸ φύλλον χάρτου.
Newspaper-wrapper, τὸ περικάλυμμα τῆς ἐφημερίδος.	Signature, ἡ ὑπογραφή.
Paper, τὸ χαρτί.	Stamps, τὰ γραμματόσημα.
— blue, white, ruled, μαζύ, ἀσπρον, χαρακωμένον.	Is that enough ? εἶναι ἀρκετά ;
Pen-nibs, τὰ κονδύλια, αἱ πένναι.	How many stamps does this letter require ? πόσα γραμματόσημα χρειάζεται ἡ ἐπιστολὴ ἀντη ;
Pen-holder, ὁ κονδυλοφόρος.	

Two stamps of thirty lepta,
δύο γραμματόσημα τῶν τρι-
άντα λεπτῶν.

Telegram, τὸ τηλεγράφημα.
To be left till called for, νὰ
μείνῃ μέχρις ἀναζητήσεως.

Wait for an answer, περίμενε
ἀπάντησιν.

Wafer, ή ὅστια.

Writing materials, ή γραφικὴ
ὑλὴ.

The writing, τὸ γράψιμον.

*Parts of a House, names of pieces of furniture etc., etc., Τὰ
μέρη τῆς οἰκίας, ὄνομασίαι τῶν ἐπίπλων, κ.τ.λ.*

Apartment, τὸ δωμάτιον.
Arm-chair, ή πολυθρόνα, τὸ
θρονίον.

Arrange (Imp.), τακτοποίησον.
Back room, τὸ σπισθεν δωμά-
τιον.

Balcony, ὁ ἔξωστης.

Barrel, τὸ βαρέλι, ὁ κάδος.

Basement, τὸ κατώγαιον.

Bason, to wash, ή λεκάνη,
πλύνομαι, λούμαι.

Beam, ή δοκός.

Bed, to lie down, τὸ κρεββάτι,
ή κλίνη, κατακλίνομαι.

Bedding, to sleep, τὰ στρωσίδια,
κοιμῶμαι.

Bedroom, ή κρεββατοκάμαρα, ὁ
κουτών.

Bell, to ring, ὁ κώδων, κωδω-
νίζω.

Blanket, ή πατανία, τὸ ἐφάπλω-
μα.

Blind, τὸ παντζοῦρι.

Bolt, lock, (Imp.), ὁ σύρτης,
κλεῖσον.

Box, τὸ κιβώτιον.

Brick, τὸ τοῦβλον, ή πλίνθος.

Broom, to sweep, ή σκούπα,
τὸ σάρωθρον, σαρόνω.

Brush, ή βούρτσα, ή ψήκτρα.

Candle, to light, τὸ κηρί, ἀνάπ-
τω.

Carpet, τὸ χαλί, ὁ τάπης.

Castle, ή ἔπαυλις, τὸ φρούριον.

Ceiling, τὸ ταβάνι, ή ὄροφη.

Cellar, ή ἀποθήκη.

Chair, to sit down, ή καρέκλα,
τὸ κάθισμα, κάθημαι.

Chest of drawers, τὸ κομό.

Chimney, ὁ καπνοδόχος.

Clock, τὸ ὥρολόγιον, τὸ ἔκκρεμές.

Counterpane, ή κουβέρτα, τὸ
ἐφάπλωμα.

Cupboard, to open, τὸ ντουλάπι,
ή σκευοθήκη, ἀνοίγω.

Curtain, to draw, τὸ παραπέ-
τασμα, ἀνεγείρειν.

Cushion, τὸ προσκεφάλαιον.

Desk, τὸ γραφεῖον.

Dining-room, ή τραπεζαρία.

Door, Come in (Imp.), ή θύρα,
εἴσελθε, ἐμπρός.

Drawer, τὸ συρτάριον.

Drawing-room, ή αἴθουσα.

Footstool, τὸ σκαμνί, τὸ ὑποπό-
διον.

Flame, ή φλόξ.

Floor, τὸ πάτωμα, τὸ ἔδαφος.

Front room, τὸ ἐμπροσθεν δω-
μάτιον.

Fuel, τὸ ἔνανσμα.	Pillow, τὸ μαξιλάρι.
Furnished, ἐπιπλωμένος.	Plank, plaster, ἡ σανίς, ὁ γύψος.
Furniture, τὰ ἐπιπλα.	Portrait, ἡ εἰκών.
Garden, ὁ κήπος.	Roof, ἡ στέγη.
Gate, ἡ πύλη.	Room, τὸ δωμάτιον.
Ground floor, τὸ κατώγαιον.	Saucerpan, ἡ κατσαρόλα.
First floor, τὸ πρῶτον πάτωμα.	Sheets, clean, dry, τὰ σινδόνια, καθαρά, στεγνά.
Hire, to, ἐνοικιάζω.	Shelf, τὸ ράφι, ἡ σανίς.
House, ἡ οἰκία.	Shutters, open, shut (Imp.), τὰ παραθυρόφυλλα, ἄνοιξε, κλείσε.
Jug, ἡ λάγηνος.	Smoke, ὁ καπνός.
Key, to unlock, τὸ κλειδίον, ἀνοίγω (ξεκλειδώνω).	Soap, τὸ σαπούνι, ὁ σάπων.
Kitchen, to cook, τὸ μαγειρεῖον, μαγειρέω.	Sofa, ὁ σοφᾶς, τὸ ἀνάκλιντρον.
Kitchen utensils, τὰ μαγειρικὰ σκεύη.	Stable, ὁ σταῦλος.
Knocker, τὸ ράπτρον.	Staircase, to go up, ἡ σκάλα, ἀναβαίνω.
Ladder, staircase, ἡ σκάλα, ἡ κλίμαξ.	Steps, to go down, αἱ βαθμίδες, καταβαίνω.
Lamp, to trim, ἡ λάμπα, ὁ λύχ- νος, ἐτοιμάζω τὸν λύχνον.	Stone, ὁ λίθος.
Lock, ἡ κλειδωματική, τὸ κλεῖθρον.	Stove, ἡ θερμάστρα.
Looking-glass, ὁ καθρέπτης.	Sweep (Imp.), σκούπισε, σάρω- σον.
Marble, τὸ μάρμαρον.	Table, to write, ἡ τράπεζα, γράφω.
Mat, ἡ ψάθα, ἡ ψίαθος.	Tablecloth, τὸ τραπεζομάν- λον.
Matches, to light, τὰ σπίρτα, ἀνάπτω.	Towel, ἡ πετσέτα.
Mattress, τὸ στρῶμα.	Trunk, τὸ σεντούκι, τὸ κιβώτιον.
Nail, τὸ καρφί, ὁ ἥλος.	Tumbler, to drink, τὸ ποτήριον, πίνω.
Padlock, τὸ λουκέττον.	Wall, ὁ τοῖχος, τὸ τεῖχος.
Pane of glass, τὸ ἑλοπλαίσιον.	Washhand stand, ὁ νιπτήρ.
Pavement, τὸ πεζοδρόμιον.	Well, τὸ πηγάδι, τὸ φρέαρ.
Peg, to hang up, τὸ κρεμαστάρι, κρεμώ.	Window, τὸ παράθυρον.
Pianoforte, τὸ κλειδοκύμβαλον, τὸ πιάνο.	Wood, yard, court, τὸ ξύλον, ἡ αὐλή.
Picture, to paint, ἡ εἰκών, ζω- γραφίζω.	
Pillar, ἡ στήλη.	

Articles of Dress, Τὰ μέρη τῆς ἐνδυμασίας.

Boots, thick, thin, τὰ ὑποδή- ματα, χονδρά, λεπτά.	Razor, τὸ ξυράφιον.
Boot-jack, ὁ ὑποδηματοσύρτης.	Ring, τὸ δακτυλίδιον.
Braces, a pair of, αἱ τιράνταις, ἐν ζεῦγος.	Seal, ἡ σφραγίς.
Brush, clothes, hair, ἡ βούρτσα, ἡ ψήκτρα τῶν ἐνδυμάτων, τῶν μαλλιῶν.	Shirt, τὸ ὑποκάμισον, ὁ χιτών.
Brush my clothes, βούρτσισε τὰ ροῦχά μου.	Shirt-collar, ὁ κολάρος.
Button, button (Imp.), τὸ κομβίον, κόμβωσε.	Shoe, τὸ σανδάλιον.
Cap, put on, take off (Imp.), τὸ κάλυμμα, βάλε τὸ σκοῦφο, ξεσκούφωσον.	Slippers, αἱ παντόφλαι.
Coat, fashionable, τὸ ἔνδυμα, τοῦ συρμοῦ.	Socks, αἱ κάλτσαι.
Coat, great, ὁ ἐπενδύτης.	Sponge, ὁ σπόγγος.
Collar, ὁ κολάρος, τὸ περιτρά- χηλιον.	Spur, τὸ σπιροῦνι, ὁ πτερνιστὴρ.
Comb, τὸ κτένι.	Stick, τὸ ράβδιον.
Cuff, τὸ μανικέττι, ἡ περιχειρίς.	Stockings, αἱ κάλτσαι, αἱ περι- κυημίδες.
Drawers, τὸ ἐσώβρακον.	Tooth-brush, ἡ βούρτσα τῶν οδόντων.
Fit, to, ταιριάζω.	Tooth-powder, ἡ ὀδοντοκόνις.
Gloves, τὰ γάντια, τὰ χειρόκτια.	Trousers, τὸ πανταλόνι, αἱ περισκελίδες.
Handkerchief, silk, τὸ μανδή- λιον, τὸ ρινόμακτρον, μεταξω- τόν.	Umbrella, ἡ ὀμπρέλα.
Hat, τὸ καπέλον, ὁ πῖλος.	Waistcoat, τὸ γελέκι, ὁ ὑπεν- δύτης.
Necktie, ὁ λαιμοδέτης.	Walking-stick, τὸ μπαστούνι, ἡ βακτηρία, τὸ ράβδιον.
Pistol, τὸ πιστόλιον.	Watch is slow, τὸ ὀρολόγιον πηγαίνει ὀπίσω.
Pocket, ἡ τσέπη, τὸ θυλάκιον.	Watch is fast, τὸ ὀρολόγιον πηγαίνει γρήγορα.
Purse, τὸ βαλάντιον.	Watch-chain, ἡ ἄλυσις τοῦ ὀρο- λογίου.

Shooting, Τὸ Κυνήγιον.

Barrel of a gun, ἡ κάννη.	Double-barrelled gun, δίκαννον ὅπλον.
Boar, ὁ κάπρος, ὁ ἀγριόχοιρος.	
Covey, τὸ κοπάδι.	Fire (Imp.), πῦρ!

Foxhunting, τὸ κυνήγιον ἀλώ-	
πεκος.	
Game, τὸ κυνήγιον, ἡ ἄγρα.	
Gun, τὸ τουφέκι, τὸ ὅπλον.	
Hare, ὁ λαγώς.	
I have hit, ἔκτυπησα.	
Load (Imp.), γέμισε.	
Partridge, ἡ πέρδιξ.	
Point, to, of a dog, ὁ σκύλος φερμάρει.	
Powder, τὸ μπαρούτι, ὁ πυρίτις.	
Powder-flask, ἡ πυριτοδόχος.	
Quail, ἡ ὄρτυξ.	
Rabbit, τὸ κουνέλι, ὁ κόνικλος.	
Ramrod, ὁ ὄβελός.	

Rifle, ἡ καραμπίνα, τὸ ράβδωτὸν τουφέκι.	
Scent, ἡ ὀσμή.	
Season, the right, ἡ ἐποχή, ἡ κατάλληλος ἐποχή.	
Setter dog, κυνηγετικὸς κύων.	
Shoot, to, πυροβολῶ.	
Shot, large, small, ἡ βολή.	
Snipe, τὸ μπεκατσίνι, ἡ σκολο- πάκις.	
Spaniel, κύων ἰχνηλάτης.	
Trigger, ἡ σφύρα.	
Wolf, ὁ λύκος.	
Woodcock, ἡ ξυλόκοττα.	

Animals, Birds, etc., Τὰ Ζῶα, τὰ Πτηνά, κτλ.

Animal, τὸ ζῶον.	
Bear, ἡ ἄρκτος.	
Bee, ἡ μέλισσα.	
Bird, τὸ πτηνόν.	
Boar, τὸ γουροῦνι, ὁ χοῖρος.	
Butterfly, ἡ πεταλοῦδα, ἡ ψυχή.	
Camel, ἡ κάμηλος.	
Cat, ἡ γάτα, ἡ γαλή.	
Chicken, τὸ ὄρνιθοπούλι.	
Cock, ὁ κόκορας, ὁ πετεινός, ὁ ἀλέκτωρ.	
Cow, beef, ἡ ἀγελάς, τὸ βωδινόν.	
Cuckoo, ὁ κούκκος, ὁ κόκκυξ.	
Dog, ὁ σκύλος, ὁ κύων.	
Dolphin, ὁ δελφίν.	
Donkey, τὸ γαιδοῦρι, ὁ ὄνος.	
Duck, wild duck, ἡ πάπια, ἡ νῆσσα, ἡ ἀγριοπάπια.	
Eagle, ὁ ἀετός.	
Egg, τὸ αὐγόν, τὸ ὠόν.	
Elephant, ὁ ἐλέφας.	
Fish, τὸ ψάρι, ὁ ἰχθύς.	
Flea, ὁ ψύλλος.	

Fly, ἡ μυία.	
Fox, ἡ ἀλεποῦ, ὁ ἀλώπηξ.	
Gnat, τὸ κουνοῦπι, ὁ κώνωψ.	
Goat, she-goat, ἡ γίδα, ἡ κατ- σίκα, ἡ αἴξ.	
Hen, ἡ κόττα, ἡ ὄρνις.	
Honey, τὸ μέλι.	
Horse, τὸ ἄλογον, ὁ ἵππος.	
Insect, τὸ ζωνθίον, τὸ ἔντομον.	
Lamb, τὸ ἄρνιον.	
Lark, to sing, ὁ κορυδαλός, κελαδῶ.	
Lion, ὁ λέων.	
Lobster, ὁ ἀστακός.	
Magpie, ἡ καρακάξα.	
Monkey, ἡ μαϊμοῦ, ὁ πίθηξ.	
Mosquito, τὸ κουνοῦπι, ὁ κώνωψ.	
Mouse, ὁ ποντικός, ὁ μῦς.	
Mule, τὸ μουλάρι, ἡ ἡμίονος.	
Nest, ἡ φωλεά.	
Nightingale, ἡ ἀηδών.	
Ox, ὁ βοῦς.	
Oyster, τὸ δοστρείδιον.	

Partridge, ἡ πέρδικα, ἡ πέρδιξ.
 Peacock, τὸ παγῶνι, ὁ ταώς.
 Pheasant, ὁ φασιανός.
 Pig, τὸ γουροῦνι, ὁ χοῖρος.
 Pigeon, ἡ περιστερά.
 Quadruped, τὸ τετράπονυ.
 Quail, τὸ ὄρτυκι, ἡ ὄρτυξ.
 Rat, ὁ μεγάλος ποντικός, ὁ μῦς.
 Raven, ὁ κόραξ.
 Sheep, mutton, τὸ πρόβατον,
 τὸ πρόβιον.

Spider, ἡ ἀράχνη.
 Stork, τὸ λελέκι, ὁ πελαργός.
 Swallow, ἡ χελιδών.
 Swan, ὁ κύκνος.
 Tiger, ἡ τίγρις.
 Toad, ὁ φρῦνος, ὁ βάτραχος.
 Turkey, ὁ ἵνδιάνος, ὁ γάλλος.
 Vermin, τὸ ἔντομον.
 Wasp, ἡ σφῆκα, ἡ σφήξ.
 Worm, τὸ σκωλῆκι, ὁ σκώληξ.
 Wolf, ὁ λύκος.

Trees, Flowers, Fruits, Τὰ Δένδρα, τὰ Ἄνθη, αἱ Ὀπώραι.

Almond, τὸ ἀμύγδαλον.
 Apple, τὸ μῆλον.
 Apricot, τὸ βερύκοκκον.
 Ash-tree, ἡ μελία.
 Bark, ὁ φλοιός.
 Branch, ὁ κλάδος.
 Bush, ὁ θάμνος.
 Cedar, ὁ κέδρος.
 Chestnut-tree, ἡ καστανέα.
 Currant, ἡ Κορινθιακὴ σταφίς.
 Cotton-tree, ἡ βαμβακίς.
 Cypress, ἡ κυπάρισσος.
 Fern, ἡ πτέρις.
 Fig-tree, ἡ συκῆ.
 Fig, τὸ σῦκον.
 Fir, ἡ ἐλάτη.
 Flax, τὸ λινάριον.
 Flowers, τὰ ἄνθη.
 Forget - me - not, τὸ “μή με
 λησμόνει,” ἡ μυσσώτις.
 Fruit, οἱ καρποί, αἱ ὀπώραι.
 Garden, ὁ κῆπος.
 Grape, ἡ σταφυλή.
 Bunch of grapes, τὸ τσαμπί,
 ὁ βότρυς.
 Hothouse, τὸ θερμοκήπιον (φυ-
 τοκομείον).

Hyacinth, ὁ ὑάκινθος.
 Larch, ἡ πεύκη.
 Laurel, ἡ δάφνη.
 Leaf, τὸ φύλλον.
 Lilly, τὸ κρίνον.
 Lime-tree, ἡ φιλύρα.
 Medlar, τὸ μέσπιλον.
 Melon, τὸ πεπόνι, ὁ πέπων.
 Mulberry, τὸ μοῦρον.
 Mushrooms, τὰ μανιτάρια, οἱ
 μύκητες.
 Oak, ἡ δρῦς.
 Orange, τὸ πορτοκάλιον.
 Peach, τὸ ρόδακινον.
 Pear, τὸ ἀχλάδι, τὸ ἀπίδι.
 Pear-tree, ἡ ἀπιδέα, ἡ ἀχλαδιά.
 Pine, ἡ πεύκη, ἡ πίτυς.
 Pomegranate, τὸ ρόϊδι, ἡ ροιά.
 Poplar, ἡ λεύκη.
 Poppy, ἡ παπαρούνα.
 Root, ἡ ρίζα.
 Rose, τὸ ρόδον.
 Seeds, οἱ σπόροι.
 Shrubs, τὰ χαμόκλαδα.
 Sow, to, σπείρω.
 Stem, τὸ κοτσάνι, τὸ στέλεχος.
 Tulip, τὸ λείριον.

Vine, ἡ ἄμπελος.

Violet, ὁ μενεξές, τὸ ἴον.

Walnut-tree, ἡ καρυδιά, ἡ καρύα.

Wheat, τὸ σιτάρι, ὁ σίτος.

Willow-tree, ἡ ἵτεα.

Yew, ὁ σμιλαξ.

*Faculties, Qualities, and Senses of man, Τὰ Προτερήματα,
αἱ Ἰδιότητες καὶ αἱ Αἰσθήσεις τοῦ ἀνθρώπου.*

Admiration, ὁ θαυμασμός.

Ambition, ambitious, ἡ φιλοδοξία, φιλόδοξος.

Astonishment, ἡ ἔκπληξις.

Badness, wicked, ἡ κακία, κακός.

Character, upright, ὁ χαρακτήρ, εὐθύς.

Conscience, ἡ συνείδησις.

Despair, ἡ ἀπελπισία, ὁ ἀπελπισμός.

Diligence, diligent, ἡ ἐπιμέλεια, ἐπιμελής.

Eagerness, eager, ἡ προθυμία, πρόθυμος.

Falsehood, a liar, τὸ ψεῦδος, ὁ ψεύστης.

Fear, timid, ὁ φόβος, ἄνανδρος.

Folly, a fool, ἡ μωρία, ὁ μωρός.

Frugality, ἡ λιτότης.

Hearing, a sound, ἡ ἀκοή, ὁ ἥχος.

Idea, ἡ ιδέα.

Imagination, imaginative, ἡ φαντασία, φαντασιώδης.

Impatience, impatient, ἡ ἀνυπομονησία, ἀνυπόμονος.

Incivility, uncivil, ἡ ἀγένεια, ἀγενής.

Intellect, ὁ νοῦς, ἡ διάνοια.

Jealousy, jealous, ἡ ζηλοτυπία, ζηλότυπος.

Joy, happy, ἡ χαρά, εὐτυχής.

Knowledge, ἡ γνῶσις.

Life, to live, ἡ ζωή, ζω.

Memory, to remember, ἡ μνήμη, ἐνθυμοῦμαι.

Passion, passionate, τὸ πάθος, περιπαθής.

Pleasure, ἡ εὐχαριστησία.

Politeness, lit. good-breeding, polite, ἡ εὐγένεια, εὐγενῆς.

Reason, τὸ λόγικόν.

Remembrance, ἡ ἀνάμνησις.

Shame, τὸ αἰσχος.

Sight, eye, ἡ ὄρασις, ὁ ὄφθαλμός.

Smell, nose, ἡ ὄσφρησις, ἡ ρίς.

Soul, ἡ ψυχή.

Talent, brain, τὸ προτέρημα, ὁ νοῦς, τὰ μναλά.

Taste, ἡ γεύσις.

Touch, finger, ἡ ἀφή, ὁ δάκτυλος.

Will, ἡ θέλησις.

Wisdom, ἡ φρόνησις.

Wit, τὸ πνεῦμα, ἡ εὐφνία.

Fine Arts, Αἱ ὠραῖαι Τέχναι.

Sculpture, Ἡ Γλυπτική.

Statue, τὸ ἄγαλμα.

Bust, ἡ προτομή.

Monument, τὸ μνημεῖον.

Model, τὸ πρόπλασμα.

Cast, τὸ σχῆμα.
Form, ὁ τύπος.

Marble, τὸ μάρμαρον.
Plaster, ἡ γύψος.

Painting, Ἡ Ζωγραφική.

Water-color, ἡ ὑδρογραφία.
Oil-painting, ἡ ἔλαιογραφία.
Landscape, τὸ τοπεῖον.
Portrait, ἡ εἰκών.
Fresco, ἡ τοιχογραφία.
Mosaic, τὸ μωσαϊκόν.
Colouring, ὁ χρωματισμός.
Shading, ἡ σκιάσις.
Canvas, τὸ κανναβόπανον.
Brush, ἡ γραφίς.

Easel, ὁ ὀκρίβας.
Engraving, ἡ ἐγγλυφή.
Engraving upon wood, ἡ
ξυλογραφία.
Engraving upon steel, ἡ χαλυ-
βογραφία.
Engraving upon copper, ἡ
χαλκογραφία.
Lithograph, ἡ λιθογραφία.

Colours, Τὰ Χρώματα.

Black, rather black, μαῦρος,
μελας, μελανωπός.
Blue, light-, dark-, μαβύς,
κυανοῦς, ἀνοικτός-, βαθύς-.
Sky-blue, οὐρανόχρους.
Brown, καστανός.
Crimson, βύστινος.
Dark, ἀμαυρός, σκοῦρος.
Gray, φαιός.
Green, greenish, πράσινος,
πρασινωπός.
Lilac, τὸ χρῶμα τῆς πασχαλαίας.
Peach, ρόδακινόχρους.

Purple, πορφυρώδης.
Red, ἐρυθρός.
Rose, ρόδόχρους.
Scarlet, φλογόχρους, ἄλικος.
Shaded, σκιερός.
Striped, τὸ ἀραδωτόν.
Swarthy, μελαψός.
Violet, ἵδης.
White, λευκός.
Yellow, κίτρινος.
Rather white, ὑπόλευκος.
Rather black, ὑπομέλας.

Architecture, Ἡ Ἀρχιτεκτονική.

Doric style, ὁ Δωρικὸς ῥυθ-
μος.
Ionic style, ὁ Ἰωνικὸς ῥυθμός.
Corinthian style, ὁ Κορινθιακὸς
ῥυθμός.
Tuscan style, ὁ Τοσκανικὸς
ῥυθμός.

Byzantine style, ὁ Βυζαντινὸς
ῥυθμός.
Composite style, ὁ σύνθετος
ῥυθμός.
Structure, ἡ οἰκοδομική.
Front, ἡ πρόσοψις.
Sides, αἱ πλευραί.

Columns, οἱ στύλοι.	Statue, ὁ ἀνδριάς, τὸ ἄγαλμα.
Fluted pillars, ραβδωτοὶ κίονες.	Cathedral, ἡ μητρόπολις.
Capital, τὸ κιονόκρανον.	Church, ἡ ἐκκλησία, ὁ ναός.
Metope, ἡ μετόπη.	Harmony, ἡ ἀρμονία.
Base, ἡ βάσις, τὸ βάθρον.	Proportion, ἡ ἀναλογία.
Colonnade, ἡ κιονοστοιχία, ἡ στοά.	Ruins, τὰ ἔρειπα.
Caryatides, αἱ Καρυάτιδες.	Vandals, οἱ Βάνδαλοι.
Arch, ἡ ἀψίς.	Barbarians, οἱ βάρβαροι.
Gate (of city), ἡ πύλη.	Venetian Tower, ὁ Ἐνετικὸς πύργος.
Temple, ὁ ναός.	Broken, destroyed, τεθραυσμένον, σπασμένον.
Altar, τὸ θυσιαστήριον, ὁ βωμός.	

Man, Ὁ ἀνθρωπος.

Ancestors, οἱ πρόγονοι.	Husband, ὁ σύζυγος.
Parents, οἱ γονεῖς.	Wife, ἡ σύζυγος.
Father, ὁ πατέρ.	Widower, ὁ χῆρος.
Mother, ἡ μήτηρ.	Widow, ἡ χήρα.
Brother, ὁ ἀδελφός.	Orphan, τὸ ὄρφανός.
Sister, ἡ ἀδελφή.	Christening, baptism, τὸ βάπτισμα.
Grandfather, ὁ πάππος.	He was born, ἐγεννήθη.
Child, τὸ τέκνον.	He is dead, ἀπέθανε.
Son, ὁ νιός.	Woman, ἡ γυνή.
Daughter, ἡ θυγάτηρ.	Girl, τὸ κοράσιον.
Grandson, ὁ ἔγγονος.	Boy, τὸ παιδίον, τὸ ἀγόρι.
Descendants, οἱ ἀπόγονοι.	Youth, ὁ νέος.
Uncle, ὁ θεῖος.	Bachelor, ὁ ἄγαμος.
Aunt, ἡ θεία.	A married man, ὁ τυμφευμένος.
Cousin, ὁ ἔξαδελφος.	Old man, ὁ γέρων.
Bridegroom, ὁ γαμβρός.	Old woman, ἡ γραῖα.
Bride, ἡ νύμφη, ἡ μνηστή.	His age, ἡ ἡλικία του.
Marriage, ὁ γάμος.	

The Human Body, Τὸ ἀνθρώπινον σῶμα.

Head, ἡ κεφαλή.	Eyes, eyebrows, οἱ ὀφθαλμοί, αἱ ὀφρύς.
Hair, τὰ μαλλιά, ἡ κόμη.	Nose, ἡ ρίς (ἡ μύτη).
Forehead, τὸ μέτωπον.	Ears, τὰ ὠτα.
Face, τὸ πρόσωπον.	

Teeth, <i>οἱ ὀδόντες</i> .	Nails, <i>οἱ ὄνυχες</i> .
Mouth, <i>τὸ στόμα</i> .	Side, <i>ἡ πλευρά</i> .
Tongue, <i>ἡ γλῶσσα</i> .	Lungs, <i>δι πνεύμων</i> .
Cheeks, <i>τὰ μάγουλα, αἱ παρειαί</i> .	Stomach, <i>ὁ στόμαχος</i> .
Beard, <i>τὸ γένειον</i> .	Hips, <i>τὰ ἵσχια</i> .
Moustache, <i>δι μύσταξ</i> .	Thigh, <i>ὁ μηρός</i> .
Neck, <i>ὁ λαιμός, ὁ τράχηλος</i> .	Leg, <i>ἡ κνήμη</i> .
Throat, <i>ὁ λάρυγξ</i> .	Calf of the leg, <i>ἡ γαστροκνήμη</i> .
Chest, <i>τὸ στῆθος</i> .	Knee, <i>τὸ γόνυ</i> .
Bosom, <i>ὁ κόλπος</i> .	Foot, <i>ὁ ποῦς</i> .
Shoulder, <i>ὁ ὄμορος</i> .	Skin, <i>τὸ δέρμα, ἡ ἐπιδερμίς</i> .
Back, <i>ἡ ράχις, ἡ πλάτη</i> .	Bones, <i>τὰ ὄστα</i> .
Arm, <i>ὁ βραχίων</i> .	Flesh, <i>τὸ κρέας</i> .
Hand, <i>τὸ χέρι</i> .	Muscles, <i>οἱ μυῶνες</i> .
Finger or toe, <i>ὁ δάκτυλος</i> .	Heart, <i>ἡ καρδία</i> .
Thumb, <i>ὁ ἀντίχειρ</i> .	Tears, <i>τὰ δάκρυα</i> .

Nature, the Country, Ἡ Φύσις, ἡ Ἐξοχή.

Air, <i>ὁ ἄὴρ</i> .	Harbour, deep, <i>ὁ λιμήν, βαθὺς</i> .
Bank (of a river), <i>ἡ ὄχθη</i> .	Heavens, <i>οἱ οὐρανοί</i> .
Bay, <i>ὁ κόλπος</i> .	Hill, barren, <i>ὁ λόφος, ἄγονος</i> .
Beach, <i>τὸ παράλιον, ἡ ἀκροθαλασσιά</i> .	Island, <i>ἡ νησος</i> .
Brook, <i>ὁ ρύαξ</i> .	Lake, <i>ἡ λίμνη</i> .
Bush, <i>ὁ θάμνος</i> .	Moon, <i>ἡ σελήνη, τὸ φεγγάρι</i> .
Cape, <i>τὸ ἀκρωτήριον</i> .	Mountain, rocky, <i>τὸ ὄρος, βραχῶδες</i> .
Coast, <i>ἡ ἀκτή</i> .	Mud, <i>ἡ λάσπη, ὁ βόρβορος</i> .
Continent, <i>ἡ ήπειρος</i> .	Ocean, <i>ὁ ωκεανός</i> .
Corn, <i>ὁ σῖτος</i> .	Olive trees, <i>τὰ ἐλαιόδενδρα</i> .
Cotton, <i>ὁ βάμβαξ</i> .	Peasant, <i>ὁ χωρικός</i> .
Dust, blinding, <i>ὁ κονιορτός, τυφλώνων</i> .	Peninsula, <i>ἡ χερσόνησος</i> .
Earth, <i>ἡ γῆ</i> .	Plain, <i>ἡ πεδιάς</i> .
Earthquake, <i>ὁ σεισμός</i> .	Plough, <i>τὸ ἄροτρον</i> .
Estate, <i>τὸ ὑποστατικόν, τὸ κτῆμα</i> .	Points of the compass, <i>τὰ σημεῖα τῆς πυξίδος</i> .
Field, fertile, <i>τὸ χωράφιον, γόνιμον</i> .	North, <i>ὁ βορρᾶς</i> .
Fire, <i>ἡ φωτιά, τὸ πῦρ</i> .	East, <i>ἡ ἀνατολή</i> .
Forest, <i>τὸ δάσος</i> .	South, <i>ἡ μεσημβρία</i> .
	West, <i>ἡ δύσις</i> .

Rock, ὁ βράχος.	Tree, τὸ δένδρον.
Sea, ἡ θάλασσα.	Valley, green, ἡ κοιλάς, πράσινη.
Shepherd, hardy, ὁ ποιμήν, εὔρωπος.	Water, good to drink, τὸ ὕδωρ, πόσιμον.
Shore, sandy, ἡ ἀκτή, ἀμμώδης.	Wave, sounding, τὸ κύμα, ἡχηρόν.
Sky, blue, ὁ οὐρανός, κυαῖονς.	Wind, east, ὁ ἄνεμος ἀνατολικός.
Stars, τὰ ἀστρα.	World, ὁ κόσμος.
Sun, ὁ ἥλιος.	
Swamp, feverish, τὸ ἔλος, ὁ βάλτος, πυρετώδης.	
Tide, τὸ ρέῦμα.	

The Lesson, Τὸ Μάθημα.

Accent, ὁ τόνος.	Conjunction, ὁ σύνδεσμος.
Acute, ἡ ὀξεῖα.	Consonant, τὸ σύμφωνον.
Grave, ἡ βαρεῖα.	Contracted, συνηρημένος.
Circumflex, ἡ περισπωμένη.	Conversation, ἡ συνδιάλεξις.
Accusative, ἡ αἰτιατική.	Copy out, to, ἀντιγράφω.
Adjective, τὸ ἐπίθετον.	Dative, ἡ δοτική.
Positive, θετικόν.	Declension, ἡ κλίσις.
Comparative, συγκριτικόν.	Defective, ἡλειπτικός.
Superlative, ὑπερθετικόν.	Dialogue, ὁ διάλογος.
Adverb, τὸ ἐπίρρημα.	Dictation, ἡ ὑπαγόρευσις.
Article, τὸ ἄρθρον.	Difficult, δύσκολος.
Aorist, ὁ ἀριστός.	Diphthong, ὁ δίφθογγος.
Author, ὁ συγγραφεύς.	Dual, ὁ δυϊκός.
Book, amusing, τὸ διασκεδαστικὸν βιβλίον.	Educated man, ὁ πεπαιδευμένος ἀνθρώπος.
Breathing, hard, soft, τὸ πνεῦμα, ἡ δασεῖα, ἡ ψιλή.	Exclamation (note of), τὸ ἐπιφωνηματικόν.
Case, ἡ πτῶσις.	Exercise, τὸ γύμναστρα, τὸ θέμα.
Class or declension, ἡ κλίσις.	Expression, ἡ ἔκφραστις.
Colon, ἡ ἄνω τελεία.	Fault, τὸ λάθος.
Comedy, ἡ κωμῳδία.	Feminine gender, τὸ θηλυκὸν γένος.
Comparative, τὸ συγκριτικόν.	Full stop, ἡ τελεία.
Conditional mood, ἡ ὑποθετικὴ ἔγκλισις.	Future, 1st, 2nd, ὁ μέλλων, πρῶτος, δεύτερος.
Conjugation, ἡ συζυγία.	

Gender, τὸ γένος.	Person, τὸ πρόσωπον.
Genitive, ἡ γενική.	Pluperfect, ὁ ὑπερσυντελικός.
High style, τὸ ὑψηλὸν ὑφος.	Plural, δ πληθυντικός.
Imperative, ἡ προστακτική.	Poetry, ἡ ποίησις.
Imperfect, ὁ παρατακτικός.	Point of interrogation, τὸ ἐρωτηματικόν.
Impersonal, ἀπρόσωπος.	Preposition, ἡ πρόθεσις.
Indicative, ἡ ὄριστική.	Professor, ὁ καθηγητής.
Infinitive, τὸ ἀπάρεμφατον.	Pronoun, ἡ ἀντωνυμία.
Interjection, τὸ ἐπιφώνημα.	Prose, ὁ πεζὸς λόγος.
Irregular, ἀνώμαλος.	Pupil, ὁ μαθητής.
Leaf, τὸ φύλλον.	Quickly, ταχέως.
Learn, to (by heart), μανθάνω (ἐκ στήθους, ἀπ' ἔξω).	Read (Imp.), ἀνάγνωσσον.
Lesson, τὸ μάθημα.	Repeat (Imp.), ἐπανάλαβον.
Library, ἡ βιβλιοθήκη.	Rule, ὁ κανών.
Long vowel, τὸ μακρὸν φωνῆς.	Ruler, ὁ κανών.
Margin, τὸ περιθώριον.	Say, to, λέγω.
Mark, τὸ σημεῖον.	School, τὸ σχολεῖον.
Masculine, τὸ ἀρσενικόν.	Semicolon, ἡ ἄνω τελεία, ἡ μέση στιγμή.
Master, ὁ διδάσκαλος.	Short, βραχύς.
Mean, to, ἔννοω, σημαίνω.	Singular, ὁ ἐνικός.
Meaning, ἡ ἔννοια, ἡ σημασία.	Slowly, βραδέως.
Middle voice, ἡ μέση φωνή.	Spelling, ἡ ὀρθογραφία.
Mistake, τὸ σφάλμα.	Spell (Imp.), ὁρθόγραφον, συλ- λάβισον.
Mode, ἡ ἔγκλισις.	Stop, ἡ τελεία.
Neuter, τὸ οὐδέτερον.	Study, to, σπουδάζω, μελετῶ.
Next, ἀκόλουθος.	Subjunctive, ἡ ὑποτακτική.
Nominative, ἡ ὀνομαστική.	Substantive, τὸ οὐσιαστικόν.
Note, make a, (Imp.), σημείω- σον.	Superlative, τὸ ὑπερθετικόν.
Notebook, τὸ σημειωματάριον.	Syllable, ἡ συλλαβή.
Noun, τὸ ὄνομα.	Syntax, ἡ σύνταξις.
Numerals, Cardinal, Ordinal, οἱ ἀριθμοί, ἀπόλυτοι, τακ- τικοί.	Teacher, ὁ διδάσκαλος.
Ordinary, κοινός.	Tell, to, λέγω.
Page, ἡ σελίς.	Tense, ὁ χρόνος.
Paragraph, ὁ παράγραφος.	Termination, ἡ κατάληξις.
Participle, ἡ μετοχή.	Title, ὁ τίτλος.
Passive, ἡ παθητική.	Tragedy, ἡ τραγῳδία.
Perfect, ὁ παρακείμενος.	Translation, ἡ ἔξήγησις.
	University, τὸ πανεπιστήμιον.

Used in conversation, ἐν χρή- σει ἐν διαλόγῳ.	Verb, τὸ ρῆμα.
Used commonly, κοινῆς χρή- σεως.	Verbally, προφορικῶς.
Used in writing, ἐν χρήσει εἰς γραπτὸν λόγον.	Vocabulary, τὸ λεξιλόγιον.
Usual, συνήθης.	Vocative, ἡ κλητική. Vowel, τὸ φωνῆεν. Vulgar, κοινός, χνδαῖος.

THE WRITTEN CHARACTER

GREEK handwriting varies as much as English, and is just as difficult, for a foreigner who has not a thorough knowledge of the language, to decipher. The forms given below are those in ordinary use, written in a clear, bold hand, to aid the beginner. The abbreviations must be learned by practice.

	PRINTED.		WRITTEN.	
		CAPITAL.		SMALL.
Alpha	...	<i>a</i>	<i>Α, Α</i>	<i>α</i>
Vēta	...	<i>β</i>	<i>Β, Β</i>	<i>β</i>
Ghamma	...	<i>γ</i>	<i>Γ</i>	<i>γ</i>
Dhelta	...	<i>δ</i>	<i>Δ</i>	<i>δ</i>
Epsilon	...	<i>ε</i>	<i>Ε</i>	<i>ε</i>
Zēta	...	<i>ζ</i>	<i>Ζ</i>	<i>ζ</i>
Ēta	...	<i>η</i>	<i>Η, Η</i>	<i>η</i>
Thēta	...	<i>θ</i>	<i>Θ, Θ</i>	<i>θ</i>
Eota	...	<i>ι</i>	<i>Ι</i>	<i>ι</i>
Kappa	...	<i>κ</i>	<i>Κ, Κ</i>	<i>κ</i>
Lamvtha	...	<i>λ</i>	<i>Λ, Λ</i>	<i>λ</i>
Me	...	<i>μ</i>	<i>Μ, Μ</i>	<i>μ</i>

	PRINTED.			WRITTEN.		
		CAPITAL.	SMALL.			
Ne	...	v	...	N	N	v v
Xe	...	ξ	...	Z	ζ ζ ζ	
Omicron	...	ο	...	Ο		ο
Pe	...	π	...	Π, Π		ϖ π
Rho	...	ρ	...	Ρ, Ρ		ϙ
Sēghma	...	σ, ς	...	Σ, Σ		σ, ς
Taf	...	τ	...	Τ, Τ		Ϙ, Ϝ
Ēpsilon	...	υ	...	Ω Ω		ϝ
Fe	...	φ	...	Φ, Φ		ϙ
He	...	χ	...	Χ		χ
Pse	...	ψ	...	Ψ		ϟ
Omegha	...	ω	...	Ω		ω

• Εν Αδιγαντ, Ημέρα 30η Αυγούστου 1879

Εγγαλικόπειρ

Νοσού δυσώπαια στην πόλη αποφόδω-
κή των κωδικαρος αναγκαίοπαι ταΐ πιε
δικτυαίς την περιή θητών πρόσωπων της της
απόδοσην της αύριαν. Έντρομασσόμενος
ταΐ μεράπια την και προσορινάς ταΐ
εκαριότητας πιον, σαΐ παραπάτησε ταΐ πιε
παρθηκάντη την αναστάτωση, και διατρ-
έψεις ιδιαίτερα την ποδογύρων και φειδας

"Δεις ηρύχηρος

Δ. Γρ: Κ. --.

Της Αγιολίμνης Κυριά^{κού},
Ημέρα 30η Αυγούστου 1879

• Εγγαλικόπειρ

Ἐν Ἀθήναις, τῇ 30η Ἀπριλίου, 1879.

Φίλτατε Κύριε,

Πολὺ λυποῦμαι ὅτι ἔνεκεν ἀπροσῆκότου κωλύματος ἀναγκάζομαι νὰ μὴ δεχθῶ τὴν εὐμενῆ ὑμῶν πρόσκλητιν εἰς τὴν ἐκδρομὴν τῆς αὔριον. Ἐπιφυλασσόμενος νὰ ἐκφράσω ὑμῖν καὶ προφορικῶς τὰς εὐχαριστίας μου. σᾶς παρακαλῶ νὰ μὴ παρεξηγήσητε τὴν ἀπουσίαν μου, καὶ διατελῶ μετ' ἴδιαιτέρας ὑπολήψεως καὶ φιλίας,

Ολως Ὑμέτερος,

Δ. Γρ. Κ

Τῷ Ἀξιοτίμῳ Κυρίῳ,

Κω.

Ἐνταῦθα.

APPENDIX.

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APPENDIX.

ON THE RELATION OF MODERN TO CLASSICAL GREEK, ESPECIALLY IN REGARD TO SYNTAX¹.

§ 1. THE relation of ancient to modern Greek differs not only in nearness but in kind from the relation of ancient Latin to any language of Latin origin. After the fall of the Western Empire in the fifth century, popular Latin finally superseded the Latin of elegant literature. It was the ‘*lingua romana rustica*,’—representing Ennius and Naevius rather than Cicero and Virgili,—that mainly furnished those elements which successive phases of alloy at last transmuted into French and Italian, Spanish and Portuguese. Meanwhile the Eastern Empire, surviving the Western by a thousand years, protected the framework of the Greek language, and carried it safely into the fifteenth century. Details of syntax and vocabulary were modified, but the organism was never dislocated.

§ 2. In ancient Greek, as in ancient Latin, the literary and the popular idiom had necessarily tended to diverge. But the literary prose of the Greek classical age had remained in a comparatively close relation with living speech. It was, in fact, essentially the higher or more cultivated form

¹ My thanks are due to Professor Michael Constantinides, of the Hellenic College, London, and to the Rev. H. F. Tozer, Fellow of Exeter College, Oxford, for their kindness in reading the proof-sheets of this Appendix, and for some valuable suggestions.

of a natural and spontaneous utterance; it was never artificial in the same sense as the literary Latin of the later Republic and of the Empire. Thus from the first it was fitted to exercise a vital influence over the spoken, no less than the written, Greek of after-times. Two special causes have contributed to maintain that influence.

(1) From the time when the political liberties of ancient Greece were extinguished, the sentiment of Hellenic nationality and the pride of Hellenic descent have always recognised their most generally effective symbol in the classical Greek literature. Hence the power of that literature in Greek-speaking countries, much as it has fluctuated, has always been, on the whole, superior to any power which classical Latin literature could exert over men who felt that the true distinction of Rome was derived less from arts or letters than from arms and laws. (2) The Greek Church, partly through the patristic writings and the liturgic formularies, partly through the intimate relations of the parochial priesthood with the people, has supplied a perpetual link between the language of daily life and the comparatively pure idiom of Byzantine prose.

§ 3. That Greek, as distinguished from Latin, has never been ‘dead,’ is therefore a correct statement when it is properly defined.

The tradition of the Greek language, as usually written by the educated, has been substantially continuous. Suppose a person acquainted with classical Greek, but not acquainted with post-classical Greek of any period. Place before him a passage of Greek prose, such as would have been ordinarily written by a person of fair education at any period from 300 b.c. to the present day. Several details will be new to him, and he may be unable to give a version exact in every particular; but he will easily follow the general sense. Take, on the other hand, a person who knows ancient Latin alone, and try the same experiment

in any Romance language: even the general sense will, as a rule, completely baffle him.

The divergence of *colloquial* Greek from the classical type has often been, and in some cases still is, considerably wider,—the interval varying much, according as the gauge is a peasant patois or the familiar speech of the educated. Similarly a knowledge of Italian, available for the literature from Dante onwards, is not in itself a perfect key to the dialect of Venice. Yet even the most debased form of Romaic has still been ancient Greek in another sense from that in which any Romance dialect is ancient Latin. That which ancient Greek has in common with a Romaic patois is not merely a number of reconstituted elements, but a coherent and organic basis, which has been more or less thickly overlaid, but never broken up.

§ 4. The classical student is apt to compare modern Greek directly with such Greek as was written until about 300 B.C. Departures from classical syntax, dilutions of terse classical phrases, assume in this view the aspect of modern corruptions. Further inquiry shows, however, that many particular ‘modernisms’ can be traced back at least two thousand years. In many more instances the tendencies which the ‘modern’ traits express are discoverable in the earliest records of the language. Modern Greek has inherited, not only the ancient literature, but also an oral tradition which preceded that literature, which co-existed with it, and which has survived it. If, then, the character of modern Greek is to be estimated aright, it is necessary to take some account of that historical development which separates the close of the ‘classical’ age from the present century.

§ 5. Alexander’s conquests made Greek the language of government and business, as well as of literature and society, among the populations of Egypt, Syria, and north-western Asia. Then in the course of the third century B.C. arose the literary *Common Dialect*. This meant ‘the dialect in general

use,' as distinguished from the *pure Attic* dialect of the standard Attic classics. The beginning of a transition can already be seen in the prose of the non-Athenian Aristotle. The 'Common Dialect' was based on the Attic, but admitted forms, words, and phrases which were not Attic. It is used, with various modifications, by the later prose-writers generally, as Polybius (145 B.C.), Diodorus Siculus (40 B.C.), Strabo (18 A.D.), Plutarch (90 A.D.), Pausanias (160 A.D.). In the Augustan age some literary critics, among whom Dionysius of Halicarnassus (25 B.C.) was eminent, made an attempt to revive the feeling for a purer Attic style. The aim of the 'Atticists' is best represented by the prose of Lucian (160 A.D.), which, though artificial and not always minutely correct, approached the Attic standard more nearly than any that had been written since the age of Demosthenes.

§ 6. Meanwhile a new type of colloquial Greek arose among the mixed populations of Asia, Syria, and Egypt. This was tinged with different colours by different nationalities, but was always far less pure than the literary 'Common Dialect.' One form of it, that which prevailed in Egypt, was known as the *Dialect of Alexandria*. This was used by the Alexandrian Jews who made the Greek version of the Old Testament (*circ. 283-135 B.C.*) It was also the parent of the dialect used in the New Testament, and (since Scaliger's time) usually called *Hellenistic*, because *hellenistes* was the recognized term for a Greek-speaking Jew (Acts vi. 1).

The 'Hellenistic' Greek of the New Testament is of capital importance for the Modern language. The diction of the New Testament had a direct influence in moulding the Greek ordinarily used by Christians in the succeeding centuries. Further, this Hellenistic supplies a measure of the Greek language as then commonly spoken, while the contemporary profane literature only shows how, in the higher style, it was written.

§ 7. The foreign element which is present in the New Testament Hellenistic may first be defined and separated. It is due partly to the ancient Hebrew in which the books of the Old Testament are written, partly to the ‘Aramaic’ or Syro-Chaldaic form of Hebrew which, at the beginning of the Christian era, was commonly spoken by the Jews of Palestine. This Hebraic tinge is seen in many particular words or phrases, as when ὁφείλημα=‘a transgression,’ ἄπτον φαγεῖν=‘to take food,’ πρόσωπον λαμβάνειν=‘to be a respecter of persons;’ and in such constructions as ἐσθίειν ἀπὸ ψιχίων (instead of the simple genitive), ἀρέσκειν ἐνώπιον τυπος (instead of the simple τυπό), or δύο δύο (an idiom which has survived) instead of ἀνὰ δύο, ‘by twos.’ In many other instances the Hebrew colouring is due to the fact that the expression of the new spiritual life demanded terms which the Greek vocabulary of the day could not furnish.

More generally, it may be said that the Hebraic stamp is seen in two broad traits: (i.) graphic circumstantiality, as ἔγραψῃ διὰ χειρός τυπος instead of ἐπό τυπος: (ii.) simple and monotonous connection of clauses, without any attempt at terse and varied periods. In this respect the style is to that of Plutarch much what the εἰρομένη λέξις of Herodotus is to the κατεστραμμένη λέξις of mature Attic prose. Modern Greek says ηλθε καὶ εἶπε rather than ἐλθὼν εἶπε. This tendency to forego the use of the participle is already apparent in the New Testament. Latin influence touches the syntax of the New Testament only in so far as it had already affected the ‘Common Dialect:’ it may be traced in a few uses such as παρακαλῶ ἵνα ἐλθῃ (*praecipio ut veniat*), πρὸ ἐξ ημερῶν (*ante sex dies*), but gives no pervading colour.

§ 8. Apart from these traits, the language of the New Testament is essentially the later Greek of Alexandria. As regards diction, the Common Dialect is seen in such Attic forms as ἀερός side by side with un-Attic forms such as ρήσσω. Words which in classical Greek were only poetical

are now current, as ἀλαλητός, θεοστυγής, ἀλέκτωρ. Familiar words take new forms, as *νοιθεσία* (for *νοιθέτησις*), ἀνάθεμα (for ἀνάθημα): or they have new meanings, as *φθάνειν* = 'to arrive,' *παρακαλεῖν* = 'to entreat,' senses which Modern Greek retains. A distinct feature consists in the Christian sense now given once for all to such terms as *πίστις*, *δικαιοῦσθαι*, ἡ σάρξ, ὁ κόσμος, *κλητός*, *ἀπόστολος*. New compounds, often clumsy, arise where the need is felt: thus the Modern *πληροφορία* ('information') already occurs, though only as = 'full assurance,' 'certainty'¹. Neuter nouns like *βάπτισμα*, adjectives like *πρωῒνός*, and such verbs as *ἔξουδενόω*, *δρθρίζω*, *σινάζω*, are formed with especial facility. The vocabulary of classical Greek is, in this Hellenistic phase, going through a furnace, and being re-cast by the moulding power of oral use.

§ 9. In syntax, more strikingly than in diction, the tendencies of Hellenistic are those of Modern Greek. For example: 1. The Active Voice of the verb, with the reflexive pronoun, is often used instead of the Middle Voice. 2. The Optative Mood is becoming rare, especially in *oratio obliqua*. 3. The loss of a correct instinct for the use of the Moods is seen (e. g.) in the junction of *ὅταν* and *ἐάν* with the Indicative. 4. The Cases of nouns are unclassically used, as when *προσκυνεῖν* takes a dative, or *γενέσθαι* an accusative. 5. The Dual number is disused. 6. *ίνα* with the Subjunctive replaces the classical Infinitive in various contexts.

§ 10. But, while the Greek of the New Testament is colloquial, it is still the spoken language of the educated, and is not divided by any impassable gulf from the literary Common Dialect. It is less pure, less elegant, less various; but those who knew only the one could be at no loss to understand the other. A wider breach between literary Greek and the spoken language of the people dates from about 300 A. D. Between 750 and 900 A. D. the ancient

¹ In such a context as Rom. iv. 21, *πληροφορηθεὶς ὅτι . . . δυνατές εἰστι*, there is some approximation to the Modern use.

Greek traditions were in great measure effaced, chiefly by the Slavonian immigrations. In the satirical verses of the monk Theodorus Prodromus (1143–1180 A. D.)—called πολιτικοὶ στίχοι because written in the people's dialect—the spoken idiom has now taken a definite shape, far removed from that of the literary language. Prodromus, addressing the Emperor Manuel Comnenus, bewails the depression of literary pursuits. At Constantinople, he says, it is less profitable to make verses than to mend shoes :—

γείτοναν ἔχω πετζωτήν, τάχα ψευδοτζαγγάρην
πλὴν ἔνε¹ καλοφουνιστής, ἔνε καὶ χαροκόπος·
ὅταν γάρ οὖθι τὴν αὐγὴν περιχαρασσομένην,
λέγει ἂς βράσῃ τὸ κρασίν καὶ βάλε τὸ πιπέριν·
εὐθὺς τὸ βράσειν τὸ θερμὸν λέγει πρὸς τὸ παιδίν του,
νά το, παιδίν μου, ἀγύρασε χορδόκοιλα σταμένον,
φέρε καὶ Βλάχικον τυρίν ἄλλην σταμεναρέαν,
καὶ δός με νὰ προγεύσωμαι, καὶ τότε νὰ πετζόνω.

'I have a neighbour, a cobbler,—may be a pretender to boot-making: now there is an epicure for you,—a very prodigal! When he sees the first streak of dawn, he says: "Let the wine be mulled,—put in the pepper." No sooner is the warm draught ready than he cries to his slave: "Look here, boy! buy me a shilling's worth of sausages; and bring a shilling's worth of Wallachian cheese, too,—and let me have some breakfast, and so to my cobbling.'"

§ 11. This modern and popular form of Greek has been known as *Romaic*: i. e. the language of the Romaioi, 'Romans,' as the Greek-speaking subjects of the Eastern Empire called themselves from the 4th century onwards, whilst the name 'Hellenes' was reserved for the ancient Greeks or for adherents of paganism, and the inhabitants of Greece Proper were called 'Helladikoi.' Just, then, as 'Romaioi' were distinguished from 'Hellenes,' so *Romaic*, the language of the people, was distinguished from *Hellenic*, the language of the ancient literature.

§ 12. The linguistic reform begun in 1788 by Adamantios

¹ ἔνε, a form still used in some provinces, = εἶναι = εστί.

Koraës (born 1748, died 1833) had a strictly practical aim. Under Turkish rule the spoken Romaic had been much barbarised. Except at a few centres, it had become little better than a patois with local forms. In order to establish a standard medium of communication, Koraës proposed that, so far as it could be done without too violent a departure from actual usage, persons writing Greek should (i.) resume the classical inflexions of nouns and verbs, (ii.) discard imported foreign words, and use Greek words instead. The movement was not an effort of theoretic purism, but a working compromise.

§ 13. Since the beginning of this century, and especially since 1832, the general tendency of literary Greek has been to eliminate elements characteristic of the *lower* Romaic, and to approach in some degree to the type of the older Common Dialect, as written (for instance) by Plutarch. A few writers of the higher style have aimed at a still purer classicism. Speaking generally, we may say that the Greek of a well-written newspaper is now, as a rule, far more classical than the Hellenistic of the New Testament, but decidedly less classical than the Greek of Plutarch; being distinguished from the latter (i.) by the general characteristics of the higher or written Romaic; (ii.) by a modern complexion due to the literal translation into Greek of modern terms, as when ‘a member of the commission’ becomes *μέλος τῆς ἐπιτροπῆς*. The spoken language of the lower class is still the vernacular Romaic: that of the educated varies in purity according to circumstances. For the sake of being more intelligible, an educated Greek will use the literary idiom more largely in conversing with a foreigner than he would with a Greek. General statements on this subject are therefore to be avoided, since there is no really accurate gauge. Education and the influence of good journalism are gradually tending to lessen the interval between the written and the spoken language.

§ 14. By ‘Modern Greek’ is here understood the average

spoken and written idiom of the educated, apart, on the one hand, from literary ultra-classicism, and, on the other, from merely local or rustic patois. Thus defining it, I propose to take in order the principal points in which Modern differs from classical Attic Greek. It will be found that the distinctive features of later and Modern Greek can generally be traced to one of two principal tendencies, or to their combined action: viz. (i.) the desire of greater expressiveness; (ii.) the extension, by false analogy, of a classical usage.

I. The Definite Article.

§ 15. Position of the Article in the attributive sentence. In classical Greek, ‘the wise man’ = (a) ὁ σοφὸς ἄνηρ, or (b) ὁ ἄνηρ ὁ σοφός, or (c) ἄνηρ ὁ σοφός. But (c), which really implies an afterthought,—‘a man—I mean, the wise man,—’ is far the least common in good prose: in the New Testament it is also rare, except where the attributive is formed by a clause with preposition or participle: as Acts xxvi. 18, πίστει τῇ εἰς ἐμέ: x. 41, μάρτυσι τοῖς προκεχειροτονημένοις. In Modern Greek it is also rare, and usually occurs under the same condition as in the N. T.

§ 16. The Article with Proper Names. In classical Greek this use is less constant than in Modern. Thus in Xenophon, *Anab.* iii. 1. 8, καταλαμβάνει . . Πρόξενον καὶ Κύρον is immediately followed by προθυμουμένου δὲ . . τοῦ Προξένου καὶ τοῦ Κύρου: where the art. = ‘the’ Proxenus, ‘the’ Cyrus, just mentioned. But the modern Greek translator (Bardalachos) uses the art. in both places. Cp. p. 193 above, where ἐν τραγῳδίᾳ Πέρσας (Plutarch) is rendered by εἰς τὴν τραγῳδίαν τοὺς Πέρσας (Gennadius).

§ 17. The Article prefixed to a whole clause. Modern Greek can say, τὸ νὰ λέγῃ τις ταῦτα, περιέργον εἶναι, ‘the fact of anyone saying this is strange.’ This is essentially classical. Cp. Herodotus, iv. 127, ἀντὶ τοῦ ὅτι δεσπότης ἔφησας εἶναι ἐμός, ‘in

return for your claiming (=ἀντὶ τοῦ φῆσαι σέ) to be my master.' Plato, *Republic* p. 327 c, ἐν τι λείπεται, τὸ ήν πείσωμεν ὑμᾶς, 'one thing remains, the chance of our persuading you.' So in N. T.: Luke xxii. 2, ἔζητον τὸ πῶς ἀνέλωσιν αὐτόν, 'they were busy with the question how they might destroy him:' cp. ib. i. 62. [Distinguish this usage from that by which the art. merely introduces a *quoted* word or phrase, as τὸ ἄνδρες, the word ἄνδρες : Galatians v. 14, ὁ νόμος . . πεπλήρωται ἐν τῷ ἀγαπήσεις τὸν πλησίον σου.]

§ 18. A peculiar modern use. In Modern Greek the art. can be separated from the noun by a relative clause equivalent to an epithet: as, τὰ περὶ ὧν λέγομεν πράγματα, 'the affairs of which we speak.' Here the limit of resemblance to old Greek must be carefully marked. In old Greek the art. can stand before relative clauses: Plato, *Critias* p. 115 B, τόν τε ἔηρὸν (καρπόν) . . . καὶ τὸν ὅσος ξύλινος: Lysias, or. 23. § 8, τόν τε Εὐθύκριτον καὶ τὸν ὃς ἔφη δεσπότης τούτου εἴναι. Demosthenes, *In Androt.* § 64, μισεῖν τοὺς οἰώσπερ οὗτος, where οἰώσπερ is certainly not right. *Platon. Ep.* 8. p. 352 E, τῶν δὲ ὅσα γένοιτ' ἄν. But probably no example occurs in classical Greek where such a relative clause, equivalent to an adjective, is followed by a substantive agreeing with an article, as if, in Plato, *Critias* l.c., we had καὶ τὸν ὅσος ξύλινος καρπόν. See Xenophon, Περὶ ἵππικῆς vii. § 5, οὐ τὴν ὥσπερ ἐπὶ τοῦ δίφρου ἔδραν ἐπαινοῦμεν, ἀλλὰ τὴν ὥσπερ ὄρθὸς ἄν διαβεβηκὼς εἴη τοῦ σκελοῦν: 'we do not recommend that the rider should sit in the saddle as in a chair, but rather as if he were standing up with his legs apart.' This sentence accurately illustrates the classical usage: ἔδραν, agreeing with τὴν, follows the attributive clause ὥσπερ ἐπὶ τοῦ δίφρου, but does not follow the relative clause ὥσπερ ὄρθὸς ἄν διαβεβηκὼς εἴη τοῦ σκελοῦν. The reason is evident. The old language felt that in such a phrase as τὸν ὅσος ξύλινος the art. τόν is really on the border-land between article and pronoun: hence it refrained from adding the noun *in agreement with* the article. Modern

Greek adds the noun, thus obtaining a more precise, but a harsher, construction.

II. Pronouns.

§ 19. Modern Greek uses *τοῦ*, *τῆς*, *τῶν*, etc., as shorter forms for the pronouns of the third person; as *τὸν ἔβλεπα*, ‘I saw him:’ *τὸ εἶπε*, ‘he said it.’ They are enclitic (i.) when they follow the verb, as *πέμψετε τοὺς*, ‘send them,’ *πάρετε τα*, ‘take those things¹:’ (ii.) in the Genitive, after a noun, when they represent the possessive pronoun, as *ἡ μήτηρ τῆς*, ‘her mother:’ *οἱ φίλοι των*, ‘their friends.’

It may be asked,—Is this a return to the earliest use of *ὅ*, *ἥ*, *τό* as a pronoun?

In Homer the pronominal *ὅ* is commonly emphatic, and, standing at the beginning of the clause, points a contrast (*a*) between different persons or things, or (*b*) between different acts of the same person; as Il. i. 29, *τὴν δ' ἐγὼ οὐ λέσω*, ‘but *her* I will not loose:’ 189, *μερμήριζεν | ἡ ὁ γε φάσγαρον ὅξν ἐρυσσάμενος . . . | τοὺς μὲν ἀναστήσειν, δ δ' Ἀτρεΐδην ἐραίζου. | ἡὲ χῖλον παύσειν*: ‘whether he for his part [*οὗ γε*—he to whom both courses were open] . . . should make *them* rise, while *he* slew [=and next slay] Atreides,—or should stay his wrath.’ Cp. Aeschylus, *Suppl.* 443, *ἡ τοῖσιν ἡ τοῖσ πόλεμον αὔρεσθαι*, ‘to levy war against *these* or *those*?’. In Attic the pronominal use is commonest (*a*) in the antithesis of *ὁ μέν*, . . . *ὁ δέ*, ‘the one—the other:’ (*b*) in the *ὁ δέ* which merely continues a narrative. But we find also (*c*) such phrases as in Lysias, or. 19. § 59, *καὶ μοι καλεῖ τὸν καὶ τόν*, ‘now please to call *him* [that man there], and *him*;’ Demosth. or. 9. § 68, *ἔδει τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ*

¹ The enclitic form sometimes follows the verb when the accented form has preceded: *τὰ εἴδετε τα*; ‘Did you see those things there?’ By a similar colloquial pleonasm, the accented form can follow another pronoun, when it stands immediately before the verb: *τοῦτο ἐπρεπε νὰ τὸ εἰξεύρης*, ‘you ought to have known that?’

ποιῆσαι, ‘we ought to have done *this* and *that*, and not have done *the other* thing¹.

In Modern Greek, besides the Attic uses (*a*) and (*b*), (*c*) is also common: *εἰπε τὸ καὶ τό*, ‘he said so and so.’ Here there can be no doubt that an ancient colloquialism has survived, and that *τό* is the definite article. Apart from this idiom, however, the Modern *τοῦ*, etc., for the pronoun of the third person, is better regarded as a curtailment of *αὐτοῦ*, etc. This view is confirmed by the following considerations: (i.) the enclitic *του*, *της*, etc., can hardly be otherwise explained: (ii.) later classical prose exhibits no trace of a return, beyond the Attic limit, to the earlier pronominal use of *δ*, *ἡ*, *τό*: (iii.) Modern analogy shows that an oxytone or perispomenon dissyllable might lose its first syllable, as when *ἐσ τό* becomes *στά*.

§ 20. *The Personal Pronoun αὐτός*. In classical Greek this pronoun has two uses. (i.) It is the *ordinary* pronoun of the third person when used substantively in any Case except the Nominative: *όρᾶς αὐτόν*, ‘you see him.’ (ii.) It is *intensive*, expressing the notion ‘self,’ when used (*a*) substantively in the Nominative: *αὐτὸς ὄρᾶς*, ‘you *yourself* see:’ (*b*) adjectivally, in any Case: *όρᾶς αὐτὸν τὸν ἄνδρα*, ‘you see the man *himself*’.

In Modern Greek use (i.) remains, but (ii.) is modified. (*a*) In the Nominative, *αὐτός*, meaning ‘self,’ can take after it the enclitic genitive of the personal pronoun, and is then colloquially shortened to *ἀτός*: thus:—

Plato.

αὐτός, ὁ Φαίδων, παρεγένοντο Σωκράτει ἐκείνῃ τῇ ἡμέρᾳ ἢ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμωτηρίῳ, ἢ ἄλλου του ἥκουσας; — αὐτός, ὁ Ἐχέκρατες.

Modern Greek.

ἀτός σου, ὁ Φαίδων, ὑπῆγες εἰς τὸν Σωκράτην ἐκείνην τὴν ἡμέραν κατὰ τὴν ὥποιαν ἔπιε τὸ φαρμάκι εἰς τὴν φυλακήν, ἢ ἀπὸ κανένα ἄλλου τὸ ἥκουσες; — ἀτός μου, ὁ Ἐχέκρατες.

¹ In the N.T. (omitting, of course, the epic *τοῦ γὰρ γένος ἐσμέν*, quoted from Aratus, in Acts xvii. 28) the pronominal use has much the same

Another form is *αὐτὸς ὁ ἴδιος*: e. g. ‘they themselves do it,’ *αὐτοὶ οἱ ἴδιοι τὸ κάμνουν*. And where ‘self’ implies ‘alone’ or ‘unaided,’ it can be expressed by *μόνος μου, σου, του*, etc.: ‘who wrote it? I wrote it myself:’ *τίς τὸ ἔγραψε; μόνος μου τὸ ἔγραψα*. (b) When the pronoun is used adjectivally in other Cases than the Nominative, it is usually no more than a demonstrative: e. g. *όρᾶς αὐτὸν τὸν ἄνθρωπον*, ‘you see *that man there*:’ while, ‘you see the man *himself*,’ would be *όρᾶς αὐτὸν τὸν ἴδιον*.

Already in the Greek of N. T. the intensive use of *αὐτός* is fluctuating. The proper force is found (e. g.) in Luke vi. 42: *πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου . . . αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων*; On the other hand, see Luke xix. 2: *καὶ ίδού, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος*. Here *αὐτός* cannot be rendered, ‘he himself;’ it is at most an emphasized ‘he,’ = ‘that same man,—as in the Greek of to-day.

§ 21. *ὁ ἴδιος* (‘the very one’), as the modern equivalent for *ὁ αὐτός* (‘the same’) requires notice here. *ἴδιος*, from the pronoun-stem *fε* (=Latin *suus, se*), means properly ‘what belongs to one’s self.’ In classical Greek *ἴδιος* means (i.) ‘private’ as opposed to ‘public,’ e. g. *πλοῦτος ἴδιος ή δημόσιος*: (ii.) ‘distinctive,’ ‘peculiar,’ e. g. *ἔχει ίδιαν φύσιν*, it has a nature distinct from that of others. From this latter use of the word to mark *individuality* the modern Greek use springs: *αὐτὸς ὁ ἴδιος*, ‘he, *the very man*’ = ‘he himself.’ ‘Is that the man of whom you spoke?’ *εἶναι αὐτὸς ὁ ἄνθρωπος περὶ τοῦ ὅποιου εἴπετε*; ‘It is *the same*,’ *εἶναι ὁ ἴδιος* (=‘*the very man*’). The use of *ἴδιος* as an emphatic possessive in the N. T., which will be noticed presently, illustrates the transition.

limits as in classical prose: i. e. it occurs in (a) *ὅ μέν . . . ὁ δέ*, (b) the narrational *ὅ δέ*, (c) as a semi-colloquial demonstrative, e. g. Luke xvii. 24, *ἀστράπτοντα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανόν*, ‘flashing from *this to that region*.’

§ 22. *The Reflexive Pronoun.* This is commonly formed in Modern Greek by adding the Genitive of the personal pronoun, used as a possessive, to ἑαυτοῦ declined with the article; βλάπτει τὸν ἑαυτόν του, ‘he hurts the self of him’ (=himself), βλάπτομεν τὸν ἑαυτόν μας (for even with the plural μας, σας, των the singular of ἑαυτοῦ is retained), ‘we hurt the selves of us,’ (=ourselves). The origin of this use can be traced to the classical use of ἑαυτοῦ as the reflexive, not only of the third person, but also of the first and second (a primitive use reasserting itself, as in Sanskrit *sva* serves for all three persons): e. g. (i.) First person, Soph. *O. T.* 138, αὐτὸς αὐτοῦ [=ἐμαυτοῦ] τοῦτ' ἀποσκεδῶ μύσος: Plat. *Phaedo* p. 78 B, δεῖ ήμᾶς ἀνερέσθαι ἑαυτούς [=ήμᾶς αὐτούς]: (ii.) Second person, Aeschylus, *Agam.* 1110, ἀμφὶ δ' αὐτᾶς [=σεαυτῆς] θροεῖς: Demosth. *Olynth.* I. § 2, ἐπερ σωτηρίας αὐτῶν [=ὑμῶν αὐτῶν] φροντίζετε. In the N. T. these uses are, for the plural, much more frequent than in classical Greek: as Acts xxiii. 14, ἀνεθεματίσαμεν ἑαυτοὺς = ήμᾶς αὐτούς: Philipp. ii. 12, τιγν ἑαυτῶν [=ὑμῶν αὐτῶν] σωτηρίαν κατεργάζεσθε. For the singular number the N. T. has no example where the reading is unquestioned; see, however, John xviii. 34, Galat. v. 14. In classical Greek, too, the instances of the singular are usually doubtful (in prose), e. g. Xen. *Mem.* i. 4. 9; ii. 6. 35; where for ἑαυτοῦ a variant is σεαυτοῦ or σαυτοῦ. This is no accident. In the singular number it was easy to distinguish the ordinary from the emphatic reflexive; e. g. ‘You hide yourself,’ κρύπτεις σεαυτόν: ‘blame yourself (and not others),’ σὲ αὐτὸν [or αὐτὸν σὲ] αἰτιῶ. But this distinction was less easy with the plural forms ήμῶν αὐτῶν, ύμῶν αὐτῶν. Hence it was convenient, in the plural number, to use ἑαυτῶν for the non-emphatic reflexive of the first and second persons, reserving ήμῶν αὐτῶν, ύμῶν αὐτῶν, for the expression of emphasis.

Modern Greek goes one step further. In βλάπτει τὸν ἑαυτόν του, ‘he hurts the self of him,’ we see that the word ἑαυτοῦ has now come to be used as a noun, expressing the abstract

idea of ‘self,’—the language of daily life thus bearing an unconscious mark of metaphysical reflection. It is no longer enough, then, to say, as Plato could say, ἐρωτῶμεν ἑαυτούς, ‘we ask selves’: it is necessary to be more explicit; ἐρωτῶμεν τὸν ἑαυτόν μας, ‘we ask *the selves of us*.’

§ 23. *Possessive Pronouns*. Classical Greek has three forms; (*a*) with the genitive of the personal pronoun, where there is no emphasis, ὁ πατέρ^ρ σου, ‘thy father;’ (*b*) where a slight emphasis or contrast is implied, ὁ σὸς πατέρ^ρ, ‘thy father’ (and not another’s); (*c*) for strong emphasis, ὁ σεαυτοῦ (or ὁ σὸς αὐτοῦ) πατέρ^ρ, ‘thy *own* father.’

The general tendency of later Greek was habitually to use (*a*), to drop (*b*), and to vary (*c*). In the N. T. ἐμός (most frequently used by St. John) and σός are rare, except where there is an emphasis somewhat more distinct than the classical use necessarily implies; while ἡμέτερος, ὑμέτερος, occur not more than ten times each. The strongly emphatic possessive (of all three persons) is expressed in the N. T. by ἕως, e.g. 1 Cor. iv. 12, κοπιῶμεν, ἐργαζόμενοι ταῖς ἴδιαι [=classical ταῖς ἡμετέραις αὐτῶν] χερσὶ, ‘with *our own* hands.’ And ἕως, like the adjectival possessive in older Greek, can be further strengthened by the genitive of the personal pronoun, 2 Pet. iii. 3, τὰς ἴδιας αὐτῶν ἐπιθυμίας.

In Modern Greek form (*a*) is the same, except that instead of αὐτοῦ, αὐτῆς, αὐτῶν the enclitics, του, της, των, are used; and instead of ἡμῶν, ὑμῶν, the enclitics μας, σας. As regards (*b*), ἐμός, σός, ἡμέτερος, ὑμέτερος, σφέτερος, have disappeared from all but the higher literary style. For (*c*) ἴδικός¹ is used, e.g. ή ἴδική μου οἰκία, ‘*my own* house;’ τὰ ἴδικά μας (σας, των) βιβλία, ‘*our* (your, their) *own* books.’ Like the classical, ὁ ἐμός, &c., ὁ ἴδικός expresses ‘mine,’ &c.; e.g. τίνος εἶναι τὸ βιβλίον;

¹ It is hardly necessary to remind the reader that ἴδικός (very commonly pronounced ἔδικός), a form of ἴδιος, ‘special’ (εἶδος, *species*, stem *Fid*), has nothing to do with λέιος, ‘own’ (pronoun-stem *Fε*). The use of ἴδικός as = *proprietus* occurs as early as Leo Philosopher (*circ. 895 A.D.*).

'Whose is the book?' 'It is theirs,' *εἰναι τὸ ἰδικόν των*. Note that in later Greek the unemphatic possessive is constantly added where in classical Greek it is omitted. Thus, 'Lay on thy hand' would be sufficiently expressed in classical Greek by *ἐπίθες τὴν χεῖρα*. But in Luke iv. 11 we have *ἐπίθες τὴν χεῖρά σου*: and so in Modern Greek.

§ 24. Relative Pronouns. (1) *ὅστις*. In classical Greek, while the ordinary simple relative is *ὅς*, *ὅστις* implies the class to which the subject belongs. Hence (a) where the antecedent is indefinite, *ὅστις* = 'whoever'; (b) where the antecedent is definite, it has a causal force: *οὗτος, ὅστις τοσαῦτα ἔπαθεν, ἐλέον ἔστιν ἄξιος*, 'this man deserves pity, seeing that he [lit. 'as one who'] has suffered so much,' Lat. *qui tanta perpessus sit*. In the N. T. *ὅστις* is rare except in the nominative (though *ὅτι*, accus. neut., and *ἔως ὅτου* occur), and never introduces an indirect question, *τίς* being preferred. And already we see the tendency to use *ὅστις* as the *simple* relative: no natural interpretation can make it more in Luke ii. 14, *εἰς πόλιν Δαυεὶδ, ἣτις καλεῖται Βηθλεέμ*. Modern Greek uses *ὅστις* (a) indefinitely: *ὅτι καὶ ἀν εἴπη*, 'whatever he may say;' (b) for *ὅς*, chiefly in nom. masc. and fem., but not neut.: *ό αὐτῷ ὅστις, ή γυνὴ ἣτις, τὸ παιδίον ὅπερ* (not *ὅτι*). The disuse of *ὅς* in common speech is characteristic; so simple a form ceased to satisfy the desire of emphasis.

§ 25. (2) ὁ ὄποιος. The adoption of this pronoun as an ordinary relative in Modern Greek evinces a similar loss of precision. Compare these two forms, (a) *ἔργα ἡ λέγεις*, 'deeds which you mention,' and (b) *ἔργα ὄποια λέγεις*, 'deeds such as you mention.' Obviously (b) might serve, in a given case, as a loose equivalent for (a); e. g. Pausanias, I. xiv. 1, *τὰ δὲ ἐσ αὐτὸν ὄποια λέγεται γράψω, παρεῖς ὄπόστον εἰς Δηϊόπην ἔχει τοῦ λόγου*, 'I will record such stories as are [actually] told regarding him, omitting *so much* of the story *as* [=that definite part which] relates to Deiōpe.' So far only does old Greek countenance the modern use of *όποιος*. But Neo-Hel-

lenic seeks to compensate for laxity by emphasis, and so, prefixing the article, uses ὁ ὄποῖος¹.

It is probable that the Modern Greek use of ὁ ὄποῖος as an ordinary relative was encouraged by the analogy of the Italian *il quale*. The latter (unlike the French *lequel*, when relative) can be used even when no preposition precedes, merely as a relative of greater precision or emphasis; e.g., ‘i beni di questa vita, *che* l’uomo desidera;’ where *i quali* (=τὰ ὄποια) might replace the ambiguous *che*, if it was desired to mark that the antecedent is *beni* and not *vita*. Cp. Shakspeare, *Richard II*. i. 1. 90, ‘Nobles . . . the which he hath detained;’ though elsewhere Shakspeare usually has ‘the which’ only after a preposition, like *le quel*. In ὁ ὄποῖος, *il quale*, *le quel*, ‘the which,’ the addition of the article converts an indefinite into a definite relative².

§ 26. (3.) The popular use of ὅπου (commonly written ὥποῦ), or even of ποῦ, for the relative of both numbers and all cases, is a curious example of false analogy; e.g. τὰ χρόνια ποῦ ἐπέρασε, ‘the years which he has passed;’ τὸν ἄνδρα ὥποῦ εἶδα, ‘the man whom I have seen.’ The origin of the use is manifest. Cp. Aristophanes, *Aves* 1300, ἵδον δὲ . . . πάρτες μέλη, | ὅπου χελιδών ἦν τις ἐμπεποιημένη, ‘all were singing songs, where [=in which] a swallow was introduced.’ Here ὅπου=ἐν οἷς. Beginning from sentences of this type, the use of ὅπου would be gradually extended in the vernacular.

¹ Even for this we can find at least the semblance of a parallel in old Greek: D-m. *De Cor.* § 146. συνέβαινε δὲ αὐτῷ τῷ πολέμῳ κριτοῦντι τοὺς ὄποιουσδήποθι ὑμεῖς ἐξεπέμπετε στρατηγοὺς . . . κακοπαθεῖν, ‘it was his misfortune that, while he was conquering all generals, good or bad, whom you sent out, he was disabled.’ If τούς agrees with ὄποιουσδήποτε here, then the article is used as in Modern Greek. But it may be explained as the article followed by a relative clause = τοὺς ὄποιοισδήποτε ἐξῆλθον στρατηγοί. See above, on the Definite Article, I. § 16.

² In *Winter’s Tale*, iv. 4. 539, we find ‘the’ with ‘whom:’ ‘your mistress, from the whom I see there’s no disjunction.’ This is as strange as ἀπὸ τῆς ἡς would be, and, if not unique, is very rare.

Suppose, e.g., such a phrase as $\tau\alpha\pi\rho\acute{y}ματα\delta\piον\epsilon\nu\tauυχε\bar{\iota}$, ‘the matters in which he prospers.’ Here $\delta\piον$ might be conceived as representing an accusative of respect, $\tilde{\alpha}$: and thus the way would be prepared for its use as a substitute for the accusative in other contexts also. In English, ‘the men *as* (=whom) he met,’ happens to be a lower vulgarism than the parallel $\delta\piον$ of Modern Greek; but it shows how popular use welcomes an unvarying form which saves the trouble of declining the relative.¹

III. The Noun.

NUMBER.

§ 27. The Noun, like the Verb, has no longer a Dual Number. The Dual is seen most fully developed in the older Asiatic (or properly ‘Aryan’) languages of the Indo-European family. In classical Greek it is already infrequent, being seldom employed save where the notion of a pair or pairs is prominent: thus Ismene to Antigone (Sophocles, *Ant.* 58), $\mu\acute{o}na\delta\dot{\eta}\nu\grave{a}\lambda\epsilon\lambda\epsilon\mu\acute{m}e\acute{v}a$, (*we two, left quite alone*)... $\gamma\gamma\gamma\acute{a}k\acute{e}...o\grave{u}\mu\acute{a}x\acute{o}u\mu\acute{m}e\acute{v}a$: yet even there the verbs are plural. The plural is indeed constantly combined with the dual; cp. Pindar, *N. x.* 64, $\epsilon\xi\kappa\acute{e}s\theta\alpha\nu\kappa\grave{a}...\epsilon\mu\acute{r}s\alpha\nu\tau o$. In the Hellenistic of the N. T. the dual never occurs, either of noun or verb (except in $\delta\acute{v}o$). In Latin it remains only in *duo*, *amb̄o*: as the oldest Teutonic dialects also have a dual only in the pronouns of the 1st and 2nd persons.

§ 28. *Neuter Plurals with Plural Verb*.—This, the regular Modern construction, occurs in classical Greek chiefly (1) when the neuter noun denotes (a) living creatures, as Thuc. i. 58, $\tau\alpha\tau\epsilon\lambda\eta\acute{u}\pi\acute{e}s\chi\acute{o}n\tau o$, ‘the authorities promised;’ or (b) inanimate objects which are personified, as Herod. ii. 96, $\tau\alpha\pi\lambda\acute{o}ia...\grave{a}n\grave{a}\tau\grave{o}n\pi\acute{o}ta\mu\grave{o}n\grave{o}v\grave{o}\delta\acute{v}n\acute{u}n\tau a\pi\acute{l}\acute{e}\acute{e}w$, ‘the boats cannot

¹ Cp. Shaks. *J. C.* i. 2. 33, ‘*That gentleness as I was wont to have;*’ Rich. *III.* ii. 1. 33, ‘*With hate in those where I expect most love.*’

make head against the current.' (2) When plurality is emphasized, Xen. *Anab.* i. 7. 17, *φανερὰ ἡσαν . . . ἵχη πολλά*. In Hellenistic the same exceptions hold good; as (1) Jas. ii. 19, *τὰ δαιμόνια πιστεύοντι καὶ φρίσσοντι*; (2) John xix. 31, *ἴνα κατεαγῶσιν αὐτῶν τὰ σκέλη*. On the other hand, the normal usage still remains; John xix. 31, *ἴνα μὴ μείνῃ τὰ σώματα*. The influence of Latin must have tended to abolish in later Greek the peculiarly Hellenic use, which would come to be felt as ungrammatical; and thus the exception, never rare, at last became the rule.

CASE.

§ 29. An 'inflectional' (or 'amalgamating') language, like Greek, expresses different relations of the noun by adding different endings to an unchanging stem; e.g. stem *πατέρ*, nomin. *πατέρ-s* (*πατήρ*), gen. *πατέρ-os*, etc. In the youth and prime of a language, these case-endings are still felt to be so expressive that many special relations can be denoted by them without further aid. Thus in classical Greek it was still possible to say, *τούτων ἐγένετο, Ελλάδι οἰκεῖ*, meaning, 'he sprang from these,' 'he lives in Greece.' Even then, however, it was becoming more usual to say, *ἐκ τούτων ἐγένετο, ἐν Ελλάδι οἰκεῖ*. In post-classical Greek, as the instincts which first shaped the language lose their freshness, the recourse to prepositions becomes more frequent.

§ 30. This tendency was most strongly marked in regard to the DATIVE, because this case had taken to itself the largest variety of meanings. The process which finally led to the almost total disuse of the Dative in Modern Greek is curious and instructive.

The meanings of the Dative in classical Greek are of two classes: those which in Sanskrit are expressed by the Locative or the Instrumental,—cases of which Greek preserves only a few vestiges,—and those which were originally special to the Dative.

1. The Locative denoted (*a*) the *place in which*, or (*b*) the *moment when*. Greek has the locative suffix in such a dative as *παιδ-ί*, and such an adverb as *οἴκοι*. 2. The Instrumental denoted (*a*) that *with* which a thing is done—the instrument proper; (*b*) the thing or person which *accompanies* an action. This ‘sociative’ use may have been the earlier one, from which the special ‘instrumental’ sense was derived. In Sanskrit the Instrumental has two suffixes, *a* (seen in *āma*, *táχa*), and *bhi*, (*βίη-φι*, *᳚χες-φι*).

The Greek Dative, doing duty for these lost cases, could express, 1. (*a*) place where; ‘Ελλάδι, *in* Greece: (*b*) point of time; *τῇ πρώτῃ ἡμέρᾳ*: 2. (*a*) instrument; *κτείνει τῷ ξίφει*: (*b*) circumstance; *ἀπώλοντο αὐτοῖς ἵπποις*, they perished, *with* their very horses,—‘horses and all.’

Apart from these locative and instrumental meanings, two others were originally special to the Dative.

1. It denoted *the object* to which verbal action *passes on*; whether the verb has also an *immediate* object in the accusative, as *δὸς τοῦτο ἐμοὶ*, or is ‘intransitive,’ as *πελάξω πόλει*. 2. It denoted the person concerned or influenced, as *ἀγαθὸν ἔκεινῳ*, ‘good for him;’ *νικᾷ τοῖς κριταῖς*, ‘he conquers, in the opinion of the judges.’

§ 31. In the N. T. the Dative is still used for all those four meanings in which it replaced the Locative and the Instrumental. 1. (*a*) place; though this, as in classical Greek, is very rare: *στοιχεῖν τοῖς ἵχνεσι*, ‘*in* the tracks,’ Rom. iv. 12: (*b*) time; *τῇ τρίτῃ ἡμέρᾳ*, Matth. xx. 19: 2. (*a*) instrument; *ἐβάπτισεν ὑδατι*, Acts i. 5: (*b*) circumstance; *προσευχομένη ἀκαλύπτῳ τῇ κεφαλῇ*, 2 Cor. x. 30.

On the other hand, there is a tendency to use some substitute for the Dative precisely in those meanings which were originally peculiar to it. Thus: 1. Dative of object to which the action passes on: for *λέγω τινί*, *λέγω πρός τινα* (frequent); for *πολεμεῖν τινί*, *πολεμεῖν μετά τινος*, Rev. xii. 7. 2. Dative of person concerned or influenced: *ἐλεημοσύνας*

ποιήσων εἰς τὸ ἔθνος μου, Acts xxiv. 17 : ήρεσεν ἐνώπιον τοῦ πλήθους, Acts vi. 5 : εὐδοκεῖν εἰς τινα, ‘to be well pleased in him,’ 2 Pet. i. 17 (cp. εὐδοκεῖν τῶις γυγνομένωις, Polyb. iv. 22).

§ 32. In Modern Greek this tendency is further developed, until *in every relation* the classical Dative has been superseded. This will be best shown by examples:—

1. *Locutive.* Classical οἰκῶν (*ἐν*) τῇ πόλει = Modern οἰκῶν εἰς τὴν πόλιν.

2. *Temporal.* C. τῇ τρίτῃ ἡμέρᾳ = M. τῇν τρίτην ἡμέραν.

3. *Instrumental (proper).* C. τύπτοντες τοῖς δόρασι = M. κτυπῶντες διὰ τῶν δοράτων. *Causal.* C. ἐβλάψθησαν τῇ ἀναρχίᾳ, ‘they were injured by their anarchy’ = M. ἐζλ. ἐκ τῆς ἀναρχίας.

4. *Circumstantial.* C. μιᾷ ὥρῃ, ‘with one impulse’ = M. μετὰ μιᾶς ὥρης, or μὲ μίαν ὥρην. C. ἐνὶ προέλει, ‘he has the advantage *in* one thing’ = M. εἰς ἐν προέχει.

5. *Dative of object to which actum passes on.* C. διδῷσι τὶ τινι = M. διδὼ τι πρὸς τινα, or εἰς τινα. C. συνεστάθη Κύρῳ, ‘he was introduced to Cyrus’ = M. συνεστάθη πρὸς τὸν Κύρον. C. ὅμοσας ἦμῶ, ‘having sworn to us’ = M. ὅμοσας εἰς ἦμᾶς.

6. *Dative of person concerned.* C. χρήσιμον ἤμιν = M. χρήσιμον εἰς ἦμᾶς. C. κοιτὸς πᾶσι = M. κοιτὸς ἐι (or εἰς) ὅλοις. C. συμφέρει τῇ στρατιᾷ = M. συμφέρει διὰ (or εἰς) τὴν στρατιῶν.

Hence in Modern Greek, as now spoken, the Dative is rarely heard, except in *μοί*, *σοί*, *τῷ*, *τῇ*, *τοῖς*, *ταῖς*, and a few common phrases, such as *ἐντοσούέτῳ* (‘meanwhile’), *ἐν καιρῷ*, (‘in season?’) *ἐν Ἑλλάδι*, etc.

§ 33. The ACCUSATIVE had already supplanted the Genitive or Dative after some verbs in Hellenistic Greek: e.g. καταδικάζειν τινά (for classical *τινός*), Matth. xii. 7 : ἐγεύσατο τὸ ἴδωρ (for classical *τοῦ ἴδωτος*), John ii. 9 : προστάττειν τινά (for *τινῖ*), Act. Apocr. 172. When a fine sense for language is failing, it is natural to use the direct Accusative to express *any* object which verbal action affects, and so to efface the difference between ‘transitive’ and ‘intransitive’ verbs: as in the English vulgarism, ‘he wrote *them* to expect him,’ or

the German ‘etwas widersprechen.’ Thus in Modern Greek we sometimes find a simple Accusative after ἐπιβούλεύω, ἀκολουθῶ, προστάσσω, παραγγέλλω (*τινὰ νὰ κάμη τι*). And this is very common when τὸν, τοὺς (as pronoun) precedes the verb, e.g. τὸν εἶπα, ‘I said to him :’ ὅταν τοὺς δοθῆ προσταγῇ, ‘when-ever the order is given them.’

§ 34. Modern Greek has retained the classical use of the GENITIVE to a far greater extent than that of the Dative; though in many relations a preposition is now added where the simple Case formerly sufficed. As regards the ordinary colloquial use, these points may be noted :—

1. After Comparative Adjectives ἀπό or παρά is used with the Accusative: see below § 35, and cp. § 41.

2. A noun of number or material can be followed by the Nominative: ‘three myriads of soldiers,’ τρεῖς μυριάδες στρατιώτας: ‘a glass of water,’ ἐν ποτήρῳ νερό.

3. The Genitive of price can be represented by the Accusative: ‘he sold the horse for 500 francs,’ ἐπώλησε τὸ ἄλογον πεντακόσια φράγκα.

4. Words of fulness, etc., can take the Accusative with or without μέ (μετά): ‘he fills the glass with wine,’ γεμίζει τὸ ποτήριον (με) κρασί: ‘a house-full of people,’ οἰκία γεμάτη (με) ἀνθρώπους. The simple Accusative is Hellenistic: Phil. i. 11, πεπληρωμένοι καρπὸν δικαιοσύνης: Rev. xvii. 3, θηρίου . . . γέμειν δύναματα (v. l. δύναμάτων).

5. The Genitives τοῦ, σοῦ, μοῦ, with their enclitic forms, are sometimes used for the Dative: τοῦ τὸ εἶπα, ‘I told him so :’ δῶσε μοι ψωμί, ‘give me bread.’

COMPARISON OF ADJECTIVES.

§ 35. The COMPARATIVE can be formed with πλέον and the positive, as πλέον βέβαιος=βεβαιότερος. This form (with μᾶλλον) occurs in old Greek, as Eur. *Med.* 485, πρόθυμος μᾶλλον ἢ σοφωτέρα. The proper Comparative can be

strengthened by *πλέον*, as *πλέον βεβαιότερος*. This, too, is classical; Plato, *Laws* 781 A, *λαθραιότερον μᾶλλον καὶ ἐπικληπώτερον*: and so in Hellenistic, 2 Cor. vii. 13, *περισσοτέρως μᾶλλον*.

Constructions. (i.) The Genitive is not ordinarily used after the Comparative in Modern Greek, except in the case of the enclitic personal pronouns, as *φρονιμώτερός μου* (*σου*, *του*, *μας*, *σας*, *των*). (ii.) Instead of it, *ἀπό* is commonly used with the Accus., as *πλέον καλλίτερος ἀπὸ τοῖς ἄλλοις*, ‘better than the others.’ (iii.) Or *παρά* with Accus.; this last is classical, Thuc. i. 23, *ἐκλείψεις πυκνότεραι παρὰ τὰ . . . μνημονεύμενα* (more frequent *in comparison with* anything recorded): and Hellenistic, Heb. ix. 23, *κρείττονι θυσίαις παρὰ ταύτας*. (iv.) From this easily arose the Romaic and Modern use of *παρά* as = the disjunctive *ἢ*, especially with a relative clause; thus in Rom. xiii. 11, (*ἐγγύτερον ἡμῶν ἡ σωτηρία*) *ἢ ὅτε ἐπιστεύσαμεν*, could be expressed by *παρὰ ὅτε ἐπιστεύσαμεν*.

§ 36. For the SUPERLATIVE, the classical form is now used only when the sense is *absolute*, e. g. *σοφώτατος*, ‘very wise;’ when it is *relative*, the Comparative is used with the definite article, as *ὁ σοφώτερος ἀπὸ ὅλους*, ‘the wisest of all.’ The germ of this use is already seen in Hellenistic, as Matth. xi. 11, *ὅ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ οὐρανοῦ = he who is less (than the rest) = the least.’ Cp. Lucian, *Bis Accus.* 11, *οὗτος κρατεῖν ἔδοξεν ὃς ἀν μεγαλοφωνότερος αὐτῶν ἦ καὶ θρασύτερος*, ‘who was most blatant and brazen among them;’ Diogenes Laertius, vi. 5, *ἐρωτηθεὶς τί μακαριώτερον ἐν ἀνθρώποις*, ‘what was the happiest lot,’ (where it would be a false refinement to render, ‘comparatively happy.’)*

NUMERALS.

§ 37. The classical forms of the cardinal numbers from 13 to 19 are, *τρισκαιδεκα*, *τεσσαρεσκαιδεκα* (*τεσσαρακαΐδεκα*), *πεντεκαιδεκα*, *έκκαιδεκα*, *έπτακαιδεκα*, *όκτωκαιδεκα*, *έννεακαιδεκα*. The Modern forms are, *δεκατρεῖς* (neut. -*τρια*), *δεκατέσταρες* (neut. -*α*),

δεκαπέντε, δεκαέξι, δεκαεπτά, δεκαοκτώ, δεκαεννέα. The N. T. has δεκατέσσαρες, δεκαπέντε, δέκα καὶ ὅκτω. These forms, in post-classical MSS., may often have been due to transcribers writing out in full the numbers denoted by letters: but their frequency in the LXX., and in the *Tabulae Heraclænses*, show that, at least in some dialects, they were current much before our era¹.

§ 38. The Distributive Numeral can be expressed in Modern Greek by repeating the cardinal, e. g. πηγαίνουν δύο δύο, ‘they go two by two’ (classical² ἀνὰ δύο). So in Hellenistic, Mark vi. 7, ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο: though cp. ἀνὰ δύο, Luke ix. 3; κατὰ δύο, Ephes. v. 33, etc. As in Mark vi. 39, 40, we have ἀνακλήναι συμπόσια συμπόσια (*by messes*), ἀνέπεσον πρασιὰ πρασιά (*by companies*), so in Modern Greek some popular phrases are modelled on this distributive form; as ταξιδεύουν γιαλὸ γιαλό, ‘they voyage along the coasts’ (‘coast coast’).

IV. Prepositions.

§ 39. It is probable that Prepositions were originally noun-cases, which were first used adverbially and afterwards joined to nouns. Thus παρά may have been a locative case, meaning ‘at the side;’ and παρὰ ἵσταται, ‘he stands at the side,’ was probably an older type of expression than παρὰ τούτῳ ἵσταται, ‘he stands at the side of this man.’ Classical Greek is remarkable for its precision in the use of prepositions according as they take the Genitive, the Dative, or the Accusative. This precision was due, not to inherent virtues of the preposition itself, but to a fine feeling for the powers of the several case-endings in combination

¹ Lightfoot on *Galat.* i. 18.

² In Aesch. *Pers.* 981, μυρία μυρία πεμπαστάν, I would not render, ‘counting by tens of thousands,’ as if the repetition had a strictly distributive force (schol. ἀνὰ μυρίους), but ‘counting by myriads, by myriads,’ a passionate iteration. Cp. ἔλιπες, ἔλιπες just afterwards.

with it. See, e.g., Herodotus, viii. 99, οὐκ οὕτω δὲ περὶ τῶν νηῶν ἀχθόμενοι ταῦτα οἱ Πέρσαι ἐποίευν, ὡς περὶ αὐτῷ Ξέρξη δειμαίνοντες· καὶ περὶ Πέρσας μὲν ἦν ταῦτα τὸν πάντα μεταξὺ χρόνου. Here *περὶ* has a different shade of meaning with each of the three cases: *περὶ νηῶν*, simply ‘about the ships;’ *περὶ αὐτῷ Ξέρξη*=‘close around Xerxes himself’ (as clothes are put on *περὶ τῷ σώματι*), i.e. (fearing) for the personal safety of Xerxes: *περὶ Πέρσας*, ‘moving around the Persians,’ i.e. up and down their country,=a vague ‘in Persia.’

As the Greek language gradually lost a keen sense for the force of the case-endings it began to lose its old delicacy of discernment in the uses of the prepositions. Those uses which in later or Modern Greek diverge from the classical are mostly instances of extension by false analogy; i.e. the later use has been suggested by some apparently similar, but really different, old use.

§ 40. *πρό.* In *ἡλθον πρὸ τριῶν ἔτῶν*, ‘I came three years ago,’ the use of *πρό* is not classical. Herod. vii. 130 has, indeed, *πρὸ πολλοῦ ἐφυλάξαντο*, ‘they were on their guard long beforehand;’ but no classical writer thus uses *πρό* in numerical statements of time: e.g. the classical equivalent of *πρὸ τριῶν ἔτῶν* was *πρότερον τριστὸν ἔτεσι*. But Latin had *ante centum annos* as=centum abhinc annos, ‘100 years ago;’ *ante diem decimum quam venit*=decimo die antequam venit. Greek writers of the Common Dialect adopted the Latin construction for *πρό*: e.g. Plutarch, *Mor.* i. 475 A, *πρὸ δύον ἡμερῶν* ἢ ἐτελεύτα: still their Greek instinct comes out in the addition of a second Genitive, as Plutarch, *Mor.* ii. 717 C, *πρὸ μᾶς ἡμέρας τῶν γενεθλίων*=*μιᾷ ἡμέρᾳ πρὸ τῶν γ.*: and so in Hellenistic, John xii. 1, *πρὸ ἐξ ἡμερῶν τοῦ πάσχα*=*ἐξ ἡμέραις πρὸ τοῦ πάσχα*

§ 41. Compare a Latinizing use of *ἀπό* in later (and modern) Greek; Plutarch, *Philopoemen* 4, *ἀπὸ σταδίων εἴκοσι τῆς πόλεως*, ‘at a distance of 20 stades from the city;’ John xi. 18, *ἔγγὺς τῶν Ἱεροσολύμων* ὡς *ἀπὸ σταδίων δεκαπέντε*: as Livy, xxiv. 46,

cum a quingentis fere passibus castra posuisset: the nearest classical analogue is perhaps a use of ἐκ, Xen. *Anab.* iii. 3. 15, διώκων ἐκ τόξου ρύματος, ‘pursuing at the distance of a bow-shot’ (behind).

In Modern Greek ἀπό often stands for ὑπό of the agent; this is also Hellenistic, James v. 4, μισθὸς . . . ὁ ἀπεστερημένος ἀφ' ὑμῶν, ‘kept back by you;’ or for ὑπό of the motive, as Matth. xiv. 26, ἀπὸ τοῦ φόβου ἔκραξαν, ‘from fear.’ Again, ἀπό sometimes supplants παρά, as τὸ ἔλαβα ἀπὸ τούτων: this, too, is Hellenistic, Mark xv. 45, γνώσῃς ἀπὸ τοῦ κεντυρίωνος. In classical Greek, ἀπό would here=‘on the part of’ (more than ‘from’): cp. Sophocles, *Trach.* 471, ἀπὸ ἐμοῦ κτήσει χάριν.

The vulgar Modern use of ἀπό with Accus. was at least as old as Theophanes (750–800 A.D.); and when (for example) πιάνομαι ἀπὸ τὸ φόρεμα expresses λαμβάνομαι τοῦ φορήματος, ‘I take hold of the coat,’ we see the same tendency as in the N.T. to use ἀπό in a periphrasis for the simple Genitive.

§ 42. Διά in Modern Greek supplies curious instances of false analogy. With the Genitive, in classical Greek, it denoted the *agency*, as λέγει διὰ πρεσβευτοῦ, ‘he says by (the mouth of) an envoy.’ In Modern, it *also* stands for the *instrumental* Dative; see p. 205, where τοῖς δόρασι τύπτοντες (Plutarch) becomes κτυπῶντες διὰ τῶν δοράτων (Rangabé): and so τῇ τηβέννῳ περιβαλῶν (Plut. *Caes.* 8)=περικαλύψας διὰ τῆς τηβέννου (Rangabé). In such a phrase as Sophocles, *Oed. Col.* 470, δι’ ὁσίων χειρῶν θιγών, διά is properly ‘between’: but Hellenistic gives nearer analogies, as 3 John 13, διὰ μέλανος καὶ καλάμου γράφειν.

With Accusative, διά now=‘for,’ replacing the classical *dativus commodi vel incommodi*, καλὸν δι’ ἡμᾶς (=ἡμῖν), ‘good for us.’ This came easily from the classical use, as ἐπράχθη δι’ ἡμᾶς, ‘it was done on our account.’ More strangely, διά with Accus. of space or place no longer means ‘through,’ but (in another sense) ‘for;’ e. g. ἀνεχώρησε διὰ τὴν Γαλλίαν means, not ‘he started (travelling) through France,’ but ‘he

started for France.' The former sense would require the Genitive.

§ 43. *μετά*, in its shortened form *μέ*, with Accus., has acquired one new sense; *καὶ μὲ ὅλην τῶν τὴν δύναμιν*, ‘notwithstanding all their power:’ *μωλονότι* (= *μὲ ὅλον ὅτι*), ‘although:’ cp. the English, ‘*for all that* they commanded him, he went not.’ In classical Greek *παρά* with Accus. (‘in comparison with’) most nearly approached this sense.

Note that *μέ* takes the Accusative *only*, and always means (in some sense) ‘with.’ The full form *μετά* means ‘with’ when it governs the Genitive, and ‘after’ when it governs the Accusative, as in classical Greek.

§ 44. *ὑπό* with Accus. now means ‘under:’ (a) locally, even where ‘motion’ or ‘extension’ is not implied, the old use with *Dative* having ceased: cp. John i. 49, *ὕντα ἵπδη τὴν συκῆν*. (b) Figuratively: cp. Matth. viii. 9, *ἔχων ὑπὸ ἐμαυτὸν στρατιώτας*. The figurative use is classical: Xen. *Cyr.* viii. 8. 5, *ὅποιοί τινες γὰρ ἀν οἱ προστάται ὥστι, τοιοῦτοι καὶ οἱ ὑπὸ αὐτοὺς . . . γίγνονται*. But it became regular first in later Greek: cp. *τεταγμένος ὑπὸ τὸν βασιλέα Πτολεμαῖον* in inscriptions of third and second century B. C.¹.

§ 45. The use of *κατά* with Genitive slightly exceeds the Attic limit. (a) We have *κατὰ χθονὸς ὄμματα πῆξαι*, ‘on the earth,’ etc., in Homer; but in Attic *κατὰ χθονὸς κρύπτειν* is ‘to hide under ground’ (Soph. *Ant.* 24), and *οἱ κατὰ γῆς* are ‘the buried’ (Xen. *Cyr.* iv. 6. 5). For *πίπτω κατὰ γῆς*, ‘on the ground,’ a classical writer would have said rather *ἐπὶ γῆν* (Plato, *Phaedr.* 248 c), or *εἰς γῆν*, id. *Polit.* 272 E, Plut. ii. 187 c: we find also *ἐπὶ* (and *πρὸς*) *γῆ*. (b) In the hostile sense, ‘against,’ *κατά* in good Attic writers is figurative, not literal: e.g. *λέγω, δικάζω κατά τινος*: but *πολεμῶ τινί, ἐπὶ* (or *πρὸς*) *τινα*. Modern idiom would, however, tolerate *πολεμῶ κατά τινος*: as in Clemens Alexandrinus, 871, *καταπολεμεῖν* governs a Genitive instead of the classical Accusative.

¹ Cp. *Journal of Hellenic Studies*, i. 29.

§ 46. *παρά* in later Greek came to be used with Genitive, for *ὑπό*, after passive verbs (as *ἀπό* also was),—its proper force, ‘from the side of,’ ‘on the part of,’ being extenuated; e.g. *ἐγράφη παρ’ αὐτοῦ*. In the N. T. there is no strong example: but cp. Acts xxii. 30, *τι κατηγορεῖται παρὰ τῶν Ἰουδαίων*, where ‘on the part of’ *nearly*=‘by.’ Even on the title-page of a Greek book (date, 1860) we may see (instead of the ordinary *ὑπό*) *παρὰ Ἰωάννου*.

§ 47. The use *εἰς* with Accus., for classical *ἐν* with Dat., was first allowed only where motion was *clearly* implied, as Xen. *Cyr.* i. 2. 4, *εἰς τὰς ἑαυτῶν χώρας πάρειστι*. Then, with the growing tendency to find substitutes for the Dative, it was extended to instances in which the idea of motion was at least rather remote. See Mark xiii. 16¹, *ὅ εἰς τὸν ἀγρὸν ὥν*, compared with Matth. xxiv. 18, *ὅ ἐν τῷ ἀγρῷ*: John i. 18, *ὅ ὅν εἰς τὸν κόλπον τοῦ πατρός*: Acts viii. 40, *εὑρέθη εἰς Ἀζωτον*: xix. 22, *ἐπέσχε χρόνον εἰς τὴν Ἀσίαν* (where surely we cannot render ‘for Asia’): xxv. 4, *τηρεῖσθαι τὸν Παῦλον εἰς Καισάρειαν*. Arrian (circ. 140 A.D.), *Anab.* ii. 22. 5, *οἵσοι ἀπόμαχοι ἦσαν εἰς τὴν Ἀλεξάνδρειαν*. Already Diodorus Siculus (40 B.C.) could say (v. 84), *διατρίβων εἰς τὰς νῆσους*. Cp. the German ‘er ist *ins* Haus,’ the Scottish *intill* or *into*, and the provincial English *to*=‘at.’

V. The Verb.

MIDDLE VOICE.

§ 48. The Aorist was the only tense for which Greek had a form peculiar to the Middle Voice (as *ἔλυσύμην*): in all other tenses the ‘Middle’ forms could also be used with a Passive sense. The Hellenistic Greek of the N. T. retains

¹ In Mark x. 10, *εἰς τὴν οἰκίαν* is a well-supported v.l. for *ἐν τῇ οἰκίᾳ ἐπηρώτησαν*.

the distinctively Middle form of the Aorist where it was well established by familiar use; as ἐκομισάμην, ἤτησάμην, ἐφυλα-
ξάμην. But already in the N. T. there is a marked tendency to use the Passive form of the 'first' (or 'weak') Aorist in a Middle sense; as ἀπεκρίθη, 'he answered' (though ἀπεκρινάμην also occurs): διακριθῆναι, 'to doubt,' Matt. xxi. 21: ταπεινωθῆναι, 'to humble oneself,' 1 Pet. v. 6. In Modern Greek this usage has become fixed, the Passive form of the Aorist being almost invariably used instead of the Middle: e.g. ἐσκέψθη, 'he considered:' ἐστοχάσθη (which now means 'he perceived,' not 'conjectured'): ἐπλύθη, 'he washed:' ἐνίψθη, 'he washed his hands:' ἐκρεμάσθη (not only 'he was hanged' but also) 'he hanged himself.'

§ 49. As to those forms which the classical Middle Voice had in common with the Passive, the Middle use has not disappeared, but it has been restricted.

In classical Greek the Middle Voice has three main uses. (1) The subject acts *on himself*: as λούεται, 'he washes himself.' This rare use was practically confined to a few verbs expressing common daily acts. As a rule, the aid of the reflexive pronoun was needed: e.g. 'he kills himself' was not ἀποκτείνεται, but ἀποκτείνει ἑαυτόν (Plato, *Phaed.* 61 E). Cp. Xenophon, *Cyr. ap.* iii. 1. 25, οἱ μὲν ρίπτοιντες ἑαυτοίς, οἱ δὲ ἀπαγ-
χόμενοι, οἱ δὲ ἀποσφαττόμενοι, 'some throwing themselves from heights, some hanging themselves, some cutting their own throats:' where ἑαυτοίς, joined to the Active Participle, also supplements the force of the Middle Participles. Herodotus, iii. 119, τῷ βασιλεῖ δεικνίαστι ἑωυτοίς. Plato, *R. public* 393 c, εἰ μηδαμοῦ ἑαυτὸν ἀποκρύπτοιτο ὁ ποιητής. In the Hellenistic Greek of the N. T. a few Middle forms have, as in classical Greek, the direct reflexive force: so λούεσθαι, κρύπτεσθαι, ἀπάγλεσθαι, 'to wash, hide, hang *oneself*? But there is a distinct tendency to substitute the Active Voice with the reflexive pronoun even in cases where the Middle Voice could have been used without a pronoun. It may be allowed that the periphrasis is often

emphatic: thus in John xxi. 18, ἐξώννεις σεαυτόν is contrasted with ἄλλος σε ζώσει¹. No such emphasis, however, is present (e.g.) in John xiii. 4, ἐγέρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἴμάτια· καὶ λαβῶν λέντιον διέζωσεν ἑαυτόν. Cp. xi. 33, ἐνεβρυμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν.

Modern Greek often makes a similar use of the Active Voice with the reflexive pronoun. On the other hand, like Hellenistic, it retains the direct reflexive force in several Middle forms, as λούομαι, νίπτομαι, κτενίζομαι ('to comb the hair'), χτυπιοῦμαι (=κτυποῦμαι=τύπτομαι), as not only 'I am beaten,' but also=κτυπῶ ἔμαυτόν, 'I beat myself:' ἵππος λύεται καὶ φεύγει, 'the horse looses himself (=λύει ἑαυτόν) and runs away.'

§ 50. (2) A second principal use of the Middle Voice in classical Greek is where the subject acts, no longer directly *on* himself, but in some way *for* himself: as αἰτεῖται τοῦτο, 'he asks this for himself:' τίθεται νόμους, 'he makes laws for himself' (as well as for others), in distinction from τίθησι νόμους, 'he makes laws' (simply). (3) Thirdly, the classical Middle Voice expresses that the subject acts *on* a person or thing belonging to him: as λύεται φίλους, 'he ransoms his friends.' Uses (2) and (3) are, of course, very closely akin, being merely two slightly different phases of the *indirect* reflexive force.

Here there are symptoms in later Greek of a tendency to use the Active Voice instead of, or convertibly with, the Middle: e.g. James iv. 2, αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε: Luke xv. 6, συγκαλεῖ τὰς φίλους, as compared with ver. 9, συγκαλεῖται τὰς φίλας². In Modern Greek we still

¹ So in *Philip.* ii. 8, ἐταπείρωσεν ἑαυτόν is doubtless more than the simple Middle Voice (which occurs in the same Epistle, iv. 12, οἶδα δὲ ταπεινοῦσθαι): for in v. 9 follows—διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε. In Tim. iv. 7, γύμνασε δὲ σεαυτὸν πρὸς εὐσέβειαν, a classical writer could have used the Middle.

² The weakened feeling for the Middle verb appears in such a phrase

have such forms as ἀντιποιοῦμαι, ‘to claim for oneself,’ περιποιοῦμαι, ‘to acquire,’ ἴδιοποιοῦμαι, ‘to appropriate,’ etc. But Modern Greek does not, as a rule, preserve those finer shades of Middle force which appear in such classical phrases as τίθεται νόμους, λύεται φίλους, etc. Here the Modern tendency is to use the Active Voice, with a pronoun added where the sense requires it: e.g. ‘he saves his kinsmen’ would be expressed, not by σώζεται τοὺς συγγενεῖς, but by σώζει τοὺς συγγενεῖς τοῦ.

§ 51. The causal (or ‘dynamic’) force which occasionally belongs to the classical Middle—as in πωεῖται ἀσπίδας, ‘he has shields made’—is recognised by some in certain expressions which occur in the N. T., as ἀπογράψασθαι, ‘to have oneself enrolled’ (Luke ii. 5, where, however, it might be an ordinary Middle, ‘to enrol oneself’), ἀδικεῖσθαι, ἀποστέφεισθαι (1 Cor. vi. 7), ‘to suffer oneself to be wronged, robbed,’—it these are not rather Passives. This use—always rare, but so much neater than a periphrasis with *carry, have, faire, faire, lassen*, etc.—is lost to Modern Greek. Thus Lucian, *Somn.* § 1, ὁ δὲ πατήρ ἐσκοπεῖτο μετὰ τῶν φίλων ὃ τι καὶ διδάξαιτό με (‘should have me taught’), would now be rendered, ὁ δὲ πατήρ μου συνεισκέπτετο μετὰ τῶν φίλων τί νά με βάλῃ νὰ μάθω (‘set me to learn’).

§ 52. Verbs which in classical Greek had only the Middle form retain that form in Modern Greek, as βούλομαι, γίγνομαι, δέχομαι, δύναμαι, ἐρχομαι, and many others in common use. The same remark applies to verbs, used also in the Active Voice, of which the Middle has a peculiar derivative sense; as, from ἄπτω, ‘I fasten,’ ἄπτομαι, ‘I take hold of;’ from ἔανείζω, ‘I lend,’ δανείζομαι, ‘I borrow;’ from ὅρέω, ‘I extend,’ ὅρέγομαι, ‘I desire.’

In a few instances, where the Middle Voice denoted the action of the subject upon himself, colloquial language began as διεμερίσαντο ἑαυτοῖς (John xix. 24), while Matth. xxvi. 35 has διεμερίσαντο simply.

at an early period to tolerate the Active without a reflexive pronoun: e. g. Mark vi. 6, *περιῆγε* (for *περιήγητο*) *τὰς κώμας*, ‘he went round the villages:’ Acts xxvii. 43, *ἀπορρίψαντες*, ‘having thrown (themselves) off:’ *ἐπιστρέψω*, *ἀναστρέψω*, ‘I will return.’ So in Modern Greek *παύω*=*παύομαι*, ‘I cease.’ Aristoph. has *παῦε*, ‘stop (that)!’ as nearly=*παύον*,—showing that a tendency to dispense with the Middle Voice in such cases was not strange to common speech in the best age of the language. On the whole it may be said that, in so far as Modern Greek has ceased to use the Middle Voice, it has thereby lost only certain finer tones of meaning, which, as Hellenistic Greek shows, had already begun to be obscured two thousand years ago.

Moods.

§ 53. *Disuse of the Optative.* Here also Modern Greek exhibits the completion of a long process in the history of the language. The *Iliad* is the oldest explicit witness to the use of the Greek Optative. There, in principal clauses, it expresses *wish*, or at least *willingness*, concession: in subordinate clauses it expresses that the event is one which the speaker’s agency can in no way affect; thus it denotes a mere supposition. In classical prose the Optative retains these general powers; while in subordinate clauses it has two special functions:—

(1) As an optional substitute for the *Indicative* in dependence on a secondary tense: e. g. *ἐρωτῶ τίς ἐστιν*, ‘I ask who he is:’ *ἥρωτων τίς ἐστιν* or *εἴη*, ‘I asked who he was.’

(2) As an optional substitute for the *Subjunctive* in dependence on a secondary tense: e. g. *μένει ἵνα λέγῃ*, ‘he stays that he may speak:’ *ἔμενεν ἵνα λέγῃ*, ‘he remained that he may speak’ (a vivid way of stating his motive), or, *ἔμενεν ἵνα λέγοι*, ‘he remained that he might speak’ (the more regular and matter-of-fact statement).

§ 54. In sentences of type (1), the Hellenistic of the N.T. seldom employs the Optative. St. Luke has *τίς εἴη* (oblique *τίς ἐστι*), xxii. 23, and in Acts xvii. 11 *εἰ ἔχοι* is the oblique of *εἰ ἔχει*: but such examples are rare. The Indicative is more commonly retained, as in Mark xv. 44, *ἐπηρώτησεν.. εἰ .. ἀπέθανεν*. There is, indeed, less scope for this use, since (partly owing to Hebraic influence) there is far more direct than indirect quotation in the N.T.

As regards type (2), the N.T. has not one certain¹ example of the Optative following *ἴα* or *ὅπως* after a secondary tense. The Subjunctive (the classical ‘vivid’ form) is already established as the regular mood: e.g. Mark viii. 6, *ἔδιδον .. ἵα παραδῶσι*. Acts xxv. 16, *πρὶν ὅτι ἔχοι* (oblique of *πρὶν ὅτι ἔχει*, in a negative sentence) is the only example of the Optative after a particle of time.

A mere supposition is still expressed by *εἰ* with Optative: as *εἰ τύχοι*, 1 Cor. xv. 37: *εἰ θέλοι*, 1 Pet. iii. 17. This was probably the purpose for which the Optative continued longest in use: here nothing could precisely replace it. In later writers the Optative form of oratio obliqua becomes rarer and rarer. If the absence of that mood in Latin helped to supersede it in Greek, the analogy was fallacious. The Latin Subjunctive was of larger compass than the Greek Subjunctive. The Imperfect of the Latin Subjunctive had no Greek equivalent in subordinate clauses except the Present (or, in reference to a momentary act, the Aorist) of the Optative.

§ 55. The Modern Greek SUBJUNCTIVE with *νά* (*ἴα*) has become a *universal* substitute for the classical Infinitive.

A classical writer could express, ‘I exhort you to remain,’ by *παρακελεύομαι σοι* (1) *μένειν*, or (2) *ὅπως μείνεις* (fut. indic.), or (3) *ὅπως (ἀν) μένης*: the last means strictly, ‘in order that you

¹ For in Mark ix. 30; xiv. 10. *γνοῖ*, *παραδοῖ*, are probably subjunctives formed as if from verbs in -*ω* (e.g. *δουλοῖ*=*δουλόγη*).

may remain.' The substitution of *īva* for *ēπως* in (3) was the origin of the modern usage.

An early example is *Odyssey* iii. 327, *λίστεσθαι δέ μιν αὐτός, īva νημερτὲς ἐνίσπη*, where the clause, strictly final, is almost an object clause. But the development was gradual. A deposition by witnesses quoted in the speech of Demosthenes against Meidias (§ 34) contains the phrase, *οἴδαμεν δὲ καὶ Μειδίαν . . ἀξιοῦντα Ἀρίσταρχον ὅπως ἀν διαλλάξῃ αὐτῷ Δημοσθένην*: 'we know, too, that Meidias . . requested A. to reconcile Demosthenes to him.' Though, however, classical prose might sometimes use *ēπως* or *ōs* (with or without *āv*) with Subjunctive, as a substitute for the Infinitive after a verb of asking, etc., it certainly would not have so used *īva*. The example sometimes quoted as from Demosthenes really occurs in a *δόγμα* 'Αμφικτυόνων inserted in his speech on the Crown, p. 279. 8, *ἔδοξε . . τὸν στρατηγὸν . . πρεσβεῦσαι πρὸς Φλιππον . . καὶ ἀξιοῦν īva βοηθήσῃ τῷ τε Ἀπόλλωνι καὶ τοῖς Ἀμφικτύοσιν*. It is generally allowed that the public documents quoted in the *De Corona* are from a later hand; and this particular decree bears a further mark of spuriousness in the fact that it misnames the archon of the year.

But *īva* probably came in soon after the end of the classical age. An example of *īva* with Subjunctive after *ēπιθυμεῖν* occurs in a fragment of the philosopher Teles (circ. 250 B.C.?) quoted by Stobaeus 524. 40. And already Dionysius Halic. (25 B.C.), i. 215, can say, *δεήσεσθαι ἔμελλον īva ἀγάγοι*, 'I was going to ask her to bring me . .'; just as Chariton (400 A.D.?), gives (iii. 1) *παρεκάλει . . īva προσέλθῃ*, 'invited him to approach.' In these, as in most of the similar examples from the later literary prose, the principal verb expresses the idea of *desiring, requesting, commanding*, etc. Hence there is still a link with the classical use of *īva* as = 'in order that:' for purpose is still expressed.

§ 56. But in the *spoken Hellenistic* which the N.T. represents we find a much larger development. We have not

merely παρεκάλεσα ἵνα ἀποστῆ (2 Cor. xii. 8)—a case like those just cited—or θελω ἵνα μοι δῷς (Mark vi. 25), ‘I wish thee to give me,’ which, though similar, is stronger—but also such uses as the following. Luke i. 43, ποθέν μαι τοῦτο, ἵνα ἐλθῃ ἡ μήτηρ . . ; ‘whence is this to me, that the mother . . should come?’ = τὸ ἐλθεῖν τὴν μητέρα: Matth. x. 25, ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, ‘enough for the disciple that he should become as his master,’ = τὸ γενέσθαι. Arrian (140 A.D.) has something like this, Epictet. i. 10. 8, πρῶτον ἔστιν ἵνα ἐγώ κοιμηθῶ = τὸ ἐμὲ κοιμηθῆναι: John xi. 37, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ, ‘to effect that he should not die,’ = ὅστε τοῦτον μὴ ἀποθανεῖν. It will be seen that in each of these cases the fact expressed by *ἵνα* with the Subjunctive may be regarded as the fulfilment of an aspiration. Even here, then, a connection with the classical use of *ἵνα* can be traced beneath the unclassical form: and we perceive the analogy with such a phrase as that in Sophocles (*Trach.* 1254), τὴν χάριν . . πρόσθεις, ὡς . . ἐσ πυράν με θῆς, ‘add the favour of placing me on the pyre:’ where ὡς θῆς = τὸ θεῖναι.

The practical identity of this Subjunctive with the classical Infinitive appears from Mark xiv. 12, ἔτοιμάσθωμεν ἵνα φάγης, compared with Matth. xxvi. 17, ἔτοιμάσθωμεν φαγεῖν: John i. 27, ἄξιος ἵνα λύσω, and Acts xiii. 25, ἄξιος λῦσαι. It need scarcely be added that the several writers of the N.T. differ considerably in the freedom with which they use *ἵνα*: thus, while it occurs but sixteen times in the Acts, and twenty in the Epistle to the Hebrews, it is found in the Fourth Gospel more than a hundred and forty times.

§ 57. The Modern Subjunctive with *vá* has often a *quasi-imperative* or a *deliberative* force: as *vá τὸ κάμητε*, ‘mind that you do it:’ *vá τὸ εἴπω*; ‘am I to say it?’ This construction comes from the elliptical Hellenistic use of *ἵνα*: as Mark v. 23, ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῇ, ‘(I pray thee) to come,’ etc.

§ 58. *The Modern construction with πρίν.*—The classical

construction is as follows: 1. ‘*He will conquer before he falls,*’ νικήσει πρὶν πεσεῖν: 2. ‘*He will not conquer before he falls,*’ οὐ νικήσει πρὶν (ἀν) πέσῃ: 3. ‘*He conquered (or did not conquer) before he fell,*’ (οὐκ) ἐνίκησε πρὶν ἔπεσε. In (2) and (3) πεσεῖν would also be correct. Now in all three Modern Greek uses the Subjunctive with πρὶν. This (at first sight) strange usage is, I think, unquestionably related to the habitual use of the Subjunctive with νά for the Infinitive; in (1) and (3) the Modern πρὶν πέσην is really felt to be equivalent to the classical πρὶν πεσεῖν. The use of πρὶν in the N.T. observes the classical rule.

§ 59. IMPERATIVE MOOD.—1. ἄσ (=ἄφες, ‘permit’) is prefixed to the 1st and 3rd persons: ἄσ λύῃ, ἄσ λύωστι (ἄσ λύουν): ἄσ λύσῃ, ἄσ λύσωσι (ἄσ λύσουν): p. 72. Similar phrases occur in classical Greek: Eur. frag. 310 (Nauck, p. 358), πάρες¹, ὁ σκιερὰ φυλλάς, ὑπερβῶ κρηναῖα νάπη. Cp. βούλει...θῶμεν; (Plat. *Gorg.* 454 c), θέλεις μείνωμεν (Soph. *El.* 80), instead of the simple *deliberative* Subjunctive.

In Hellenistic Greek ἄφες is already common: Matth. xii. 4 (and Luke vi. 42), ἄφες ἐκβάλω: xxvii. 49, ἄφες ἴδωμεν: also the plur., Mark xv. 36, ἄφετε ἴδωμεν. Latin influence may have helped: *dic veniat, fac cogites, cave facias.*

2. *Prohibitions.* In the N.T. there is no breach² of the classical rule against using μή (prohibitive) with the 2nd or 3rd person of the *Present* Subjunctive. Thus μηκέτι ἀμάρτανε, John v. 14 (general precept): μὴ νομίσῃς, Matth. x. 34 (of a particular act). For the 3rd person, however, the Imperative mood, not the Subjunctive, is always used in the N.T. (present, μὴ ἀφίετω, 1 Cor. vii. 12: aorist, μὴ γνώτω, Matth. vi. 3). In classical Greek the Aorist Subjunctive was here the rule, and the Aorist Imperative (as Plat. *Apol.* 17 c, μηδεὶς...προσ-

¹ ἀφίημι, as = ‘to permit,’ takes an Infin. in classical Greek: τοῖς ἀσφαλὲς ἡγουμένοις...ἀφίημι λέγειν, Plat. *Laws* ii. 672 B.

² μὴ σκληρύνητε in Heb. iii. 15 being the aorist.

δοκησάτω) the exception : the Modern *ἀς μὴ λέσῃ* is thus more classical than the Hellenistic *μὴ λυσάτω*.

TENSES.

§ 60. THE PERIPHRASTIC FUTURE. In Modern Greek the Future is formed no longer by a mere inflexion of the verbal stem, but by a periphrasis : thus the Future of *λύω* is not *λύσω*, but *θέλω λίει* or *θέλω λύσει*, *θὰ λύω* or *θὰ λύσω*¹. At first sight such a change might seem to argue a complete loss of instinct for the native powers of the language. But if we go back to the early history of the Future form in Greek, it will appear that there is some justification for this expedient. Indeed there are few instances in which the later desire for expressiveness at the cost of terseness has manifested itself with better reason.

§ 61. The Future tense of Greek was originally a Present. A people of lively temperament readily use the Present for the Future, ‘*je vais*’ in the sense of ‘*j’irai*.’ By degrees the Indo-European Present, when thus used, came to be marked, *in most instances*, by some slight difference of form, and this had happened long before the Greek language had a mature separate existence. Some Greek Presents, however, continued to be used as Futures without any such distinction of form : and these, it may be noticed, are words which would have been in frequent use. Such are the Homeric *βείομαι* (*βένουμαι*, *βίνουμαι*), ‘I live,’ used as=‘I will live;’ *δίω*, as=‘I will find;’ *κείω* (*κέω*) as=‘I will go to rest;’ from Homer onwards, *εἴμι* as=‘I will go;’ *ἔδομαι* as=‘I will eat;’ *πίομαι* as=‘I will drink;’ the Attic *χέω* and *χέομαι* as=‘I will pour;’ the post-classical *φάγομαι* as=‘I will eat;’ and *ἀναδράμομαι* (once), as=‘I will run up.’

§ 62. The Greek discrimination of Present from Future forms was thus neither strong nor constant. Can we, then,

¹ Popular speech prefers the forms with *θά* both in the Future and in the Conditional (*θὰ ἔλνον*).

observe in the classical language any tendency to express the Future by periphrases similar to those which Modern Greek has finally adopted?

The answer must be, I think, that, unless sometimes in poetry, we find no tendency to use periphrasis for the *ordinary* Future; but that periphrasis occurs under certain conditions of emphasis, as if it were felt that here the simple Future failed in strength or precision. We cannot properly reckon here such a form as *ἔσται ποιῶν*, which is not strictly a mere periphrasis for *ποιήσει* (any more than is *ποιήσων ἔστι*), but rather a mode, natural to many languages, of expressing *continued* action in future time: though, of course, it may be used in a merely rhetorical way, just as in Ireland one hears ‘he will be doing it’ as a more impressive ‘he will do it’ (with the corresponding future-perfect, ‘he will be *after* doing it’). The truest classical periphrases are those with *μέλλω* and *ἔθελω*: but their use has rather narrow limits.

§ 63. With *μέλλω*. Plato, *Republic* 567 B, *ὑπεξαιρεῖν δὴ τούτους πάντας δεῖ τὸν τύραννον, εἰ μέλλει ἄρξειν*: ‘the tyrant must, then, put all these persons out of the way, *if he is to rule*;’ and then presently, *ὡς ἔσκε γάρ, αὐτῷ, ἐφη, ἀνάγκη, εἴπερ ἄρξει*: ‘Yes, it seems that he must,—*if he is to rule*.’ So, again, in the *Republic* 459 E, *εἰ μέλλει εἶναι* is followed by *εἰ ἔσται* as its equivalent. In both places *μέλλει* means, not ‘intends,’ but ‘*is destined*;’ and this sense defines those cases in which *μέλλω* with the Infinitive is most nearly a true periphrasis for the Future.

§ 64. As to *ἔθελω* the case is less simple. Here we must distinguish two phases of usage:—

(1) Where the subject is *a thing*, and *ἔθελω* denotes that which is to happen in accordance with some natural law. Aristotle, *Περὶ αἰσθήσεως* 5 (p. 445 a 21, ed. Berl.), *ἔτι δ' οὐδὲ τὸ ὑδωρ ἔθέλει αὐτὸν μόνον ἄμικτον ὃν τρέφειν*, ‘again, water *will not* nourish of itself, without any admixture.’ Plato, *Rep.* 370 B, *οὐ γάρ.. ἔθέλει τὸ πραττόμενον τὴν τοῦ πράττοντος σχολὴν*

περιμένειν, ‘the action *will not* await the leisure of the agent.’ Herodotus, i. 74, ἦνεν γὰρ ἀναγκαῖς ἴσχυρῆς συμβάσιες οὐκ ἔθέλουσι συμμένειν, ‘without powerful constraint, compacts *will not* be maintained.’ Thucydides, ii. 89, ἡστημένων δὲ ἀνδρῶν οὐκ ἔθέλουσιν αἱ γνῶμαι πρὸς τοὺς αὐτοὺς κινδύνους ὁμοίαι εἶναι: ‘risks being equal, the minds of the vanquished *will be less ready to face them*¹’.

(2) Where the subject is a *person*. Herod. ix. 89, γνοὺς ὅτι εἰ ἔθέλοι σφι πᾶσαν τὴν ἀληθῆτην . . εἰπεῖν, κινδυνεύσται ἀπολέσθαι: ‘(he was silent), aware that if he should tell them the whole truth, he would be in danger of death.’ Here, as the context shows, εἰ ἔθέλοι εἰπεῖν is not so much ‘if he should consent to tell,’ as ‘if he should take the course of telling;’ i.e. it is little more than a forcible periphrasis for εἰ λέξοι. Aristophanes, *Wasps* 533, ὥρᾶς γὰρ ὡς σοὶ μέγας ἐπὶν ἄγών . . εἴπερ, δὸ μὴ γένοιθ', οὐτός σ' ἔθέλει κρατῆσαι: ‘You see how grave the crisis is for you, if (which may Heaven forbid!) this fellow is to worst you.’ Here ἔθελει κρατῆσαι cannot mean, ‘is ready (i.e. willing) to worst you,’ but seems to be nearly=μέλλει κρατῆσαι,—ἔθελει expressing that which the *nature* of the man ordains, and thus approximating to the first use. I would add here two examples from Herodotus which seem to me intermediate between the first and the second use, since the subject is a *thing*, but is in some measure personified: ii. 11, εἰ ὁν δὴ ἔθελήσει ἔκτρέψαι τὸ ρέεθρον ὁ Νεῖλος ἐσ τοῦτον τὸν Ἀράβιον κόλπον, τί μιν κωλύει . . ἐκχωσθῆναι; ‘if, then, the Nile *should turn aside* his stream into this Arabian Gulf, what is there to hinder it from being silted up?’ εἰ ἔθελήσει ἔκτρέψαι is practically little more than a vivid εἰ ἔκτρέψεται: i. 109, εἰ δὲ ἔθελήσει, τούτον τελευτήσαντος, ἐσ τὴν θυγατέρα ταύτην ἀναβῆναι ἡ τυραννίς: ‘if, on

¹ This use of ἔθέλω with reference to natural *capability* might be illustrated by the use of βούλομαι with reference to natural *tendency*; as Aristotle, *De Anim. Gen. iv. ad fin.*, βούλεται μὲν οὖν ἡ φύσις (*t. n.d.s.*) . . οὐκ ἀκριβοῦ δέ, ‘but does not attain a perfect result.’

his demise, the royal power *should revert* to his daughter.' Here, again, $\epsilon i \ \dot{\epsilon}\theta\epsilon\lambda\dot{\eta}\sigma\epsilon i \ \dot{\alpha}\nu\beta\eta\nu\alpha i$ seems to differ from $\epsilon l \ \dot{\alpha}\nu\beta\eta\sigma\epsilon\tau\alpha i$ only by suggesting more strongly the idea of destiny.

§ 65. The frequency of this quasi-auxiliary $\dot{\epsilon}\theta\epsilon\lambda\omega$ in Herodotus looks as if it was a colloquial idiom in the language of his day; and, considering the example just quoted from Aristophanes, we might conjecture that it was not confined to the Ionic dialect. But at any rate there is a wide interval between any instance which can be produced from classical Greek and the ordinary Modern Future (especially the Passive Future) with $\theta\acute{\epsilon}\lambda\omega$, as $\tau\ddot{o} \ \dot{\epsilon}\rho\gamma\sigma\eta \ \theta\acute{\epsilon}\lambda\epsilon i \ \pi\rho\chi\theta\tilde{\eta}$, 'the deed will be done.' Nor is there anything in the Hellenistic Greek of the New Testament which distinctly passes the classical limit of this usage. The habit of forming the ordinary Future with $\theta\acute{\epsilon}\lambda\omega$ had doubtless established itself in the vulgar speech long before it was admitted in the literary style; and can hardly have arisen before the vernacular had begun to diverge very decidedly from the classical type, i.e. not earlier than about 300 A.D., possibly much later. In low Latin such forms as *cantare habeo* for *cantabo* became common from the sixth century onwards¹.

§ 66. THE PERIPHRASTIC PERFECT AND PLUPERFECT.—The Perfect tense of Greek, as of the kindred languages, grew out of a reduplicated Present. Reduplication symbolises the repetition of the verbal stem, and is intensive; thus from verbal stem $\tau\epsilon\nu$ - the simple form is $\tau\epsilon\acute{\iota}\nu\omega$, 'I stretch;' the reduplicated form is $\tau\epsilon\tau\acute{\iota}\nu\omega$ (in which $\tau\acute{\iota}$ symbolizes the repetition of $\tau\epsilon\nu$)= 'I stretch stretch,' expressing

¹ Brachet, Historical French Grammar, ii. 2. p. 120. *Habeo* becoming *ai* in French, *ho* in Italian, *hè* in Spanish, *hoy* in Portuguese, the futures equivalent to *cantare habeo* are respectively *chanter-ai*, *canter-ó*, *canter-é*, *canter-ey*. Seeing that *habeo scribere* in classical Latin meant the same thing as $\dot{\epsilon}\chi\omega \ \gamma\rho\acute{\alpha}\phi\epsilon\omega$ in classical Greek, it is curious that, while in low Latin *habeo scribere*= 'I have to write,' in Modern Greek $\dot{\epsilon}\chi\omega \ \gamma\rho\acute{\alpha}\psi\epsilon\iota$ = 'I have written.'

the same notion with more emphasis. So δίδωμι (stem δο-) is literally 'I give give:' and so τιθημι, etc. In many Greek verbs (especially those which denote an act and not a state) the Perfect form is still an intensive Present, as κέκραγε, 'he is crying aloud,' δέξορκε, 'he beholds,' πέφρικε, 'he shudders,' γέγηθε, 'he rejoices.'

This intensive Perfect-present became a Perfect-proper, denoting a *finished* act, by some such steps as these:—(1) The same verb often had both an ordinary Present and an intensive Perfect-present; e.g. ὅλλυμαι 'I perish,' ὅλωλα, 'I perish utterly.' (2) The ordinary Present then acquired, by contrast, the idea of incipient or attempted action, while the Perfect-present came to denote *finished* action: ὅλλυμαι, 'I am in the way to perish,' ὅλωλα, 'I have perished.' The Perfect-proper is not rare in the Homeric poems, and they offer at least one form, μέμβλωκα, which in the *Iliad* (iv. 11) is a Perfect-present, and in the *Odyssey* (xvii. 190) a Perfect-proper.

A third phase followed in many of the cognate languages. Through the idea of *finished action* the Perfect tense came to be associated with *past time*. Hence the 'historical' Perfect in Latin, *fecit*, can mean not only 'he has done it,' but also simply 'he did it.' The Sanskrit and the Teutonic Perfect acquired the same use. But the classical Greek Perfect did not acquire it, because the Greek Aorist already served that purpose.

§ 67. In Modern Greek the Perfect of γράψω is no longer γέγραφα, γέγραμματι, but ἔχω γράψει¹, ἔχω γραφθῆναι. This raises an interesting question. Did the Greek Perfect, like that of kindred tongues, at length pass into the third phase just indicated; and was the new form devised to satisfy the need for an unmistakable distinction between *I wrote* and *I have written*?

In classical Greek the Perfect of finished action is some-

¹ Or ἔχω (γε)γραμμένων. Now, as of old, the Aorist often represents our Perfect.

times joined with the Aorist: e. g. [Dem.] or. vii. Περὶ Ἀλοννήσου § 29 (by a contemporary of Demosthenes, 342 B.C.), τὴν χώραν ἦν οἱ Ἐλληνες καὶ βασιλεὺς ὁ Περσῶν ἐψηφίσαντο καὶ ὡμολογήκασιν ὑμετέραν εἶναι, ‘decreed, and have acknowledged.’ So Lucian, *Dial. Deor.* 19. 1, ἀφώπλισας αὐτὸν καὶ νενίκηκας, ‘you disarmed and have conquered him.’ In such instances it is the Aorist that approximates to the Perfect, not *vice versa*. The frequent association of the tenses was likely, however, to become a source of confusion in the decadence of the language.

And in fact later Greek shows some clear traces of a tendency to use the Perfect as an Aorist. See, e. g., *Revelation* v. 7, καὶ ἥλθε, καὶ εἴληφε τὸ βιβλίον . . . καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἐπεσον: vii. 13, καὶ ἀπεκρίθη εἰς . . . καὶ ἔτρηκα αὐτῷ . . . καὶ εἶπε μοι: viii. 4, καὶ ἀνέβη ὁ καπνός . . . καὶ εἴληφεν ὁ ἄγγελος . . . καὶ ἐγέμισεν . . . καὶ ἔβαλεν. Thucydides, iii. 68, has in historical narrative τὴν δὲ γῆν δημοσιάσαντες ἀπεμίσθωσαν, ‘they confiscated the land, and let it out at rent.’ Here the Greek scholiast explains the Aorist ἀπεμίσθωσαν by the Perfect: ἐπὶ μισθῷ δεδώκασιν. And more than once this scholiast uses the Perfect, instead of the Aorist, in his historical notes on the text: thus on Thuc. i. 20 he writes, ἐλίμωξέ ποτε ἡ Ἀττική, καὶ λύσις ἦν τῶν δεινῶν, παίδων σφαγῆ. Λεὼς οὖν τις τὰς ἑαυτοῦ κόρας ἐπιδέδωκε καὶ ἀπήλλαξε τοῦ λιμοῦ τὴν πόλιν. Again on Thuc. ii. 95, ὡς δὲ οὐδὲν ἀποδέδωκε πρὸς αὐτὸν ὁ Περδίκκας ἀπερ ὑπέσχετο, ἐστράτευσε κατ’ αὐτοῦ.

§ 68. Here, then, we have proof that in later Greek the Perfect was used, at least sometimes, convertibly with the Aorist. The examples just cited are all from verbs expressing very common acts,—εἴληφα, ἔτρηκα, δέδωκα and its compounds. There can be little doubt, I think, that we may here recognise the direct influence of the Latin historical Perfect on the Greek vernacular of daily life in the earlier centuries of the Empire. The old line, strongly-marked as

it once had been, between the Greek Aorist and the Greek Perfect was thus insensibly obscured. Thus there may have arisen by degrees a sense of *practical* need for such a form as $\epsilon\chi\omega$ γράψει. But we must allow also for rhetorical motive—i. e. for the desire of an *emphatic* as distinguished from an ordinary Perfect.

§ 69. Classical Greek shows this in the periphrasis with $\epsilon\chi\omega$ and the Aorist participle. In prose, as a rule, $\epsilon\chi\omega$ is then more than a mere auxiliary: e. g. Dem. *Philip.* iii. § 12, Φερᾶς . . . $\epsilon\chi\epsiloni$ καταλαβών=not merely, ‘he has seized Pherae,’ but, ‘he has seized Pherae, and keeps it:’ cp. *Iliad* i. 356, ἐλὼν γὰρ $\epsilon\chi\epsiloni$ γέρας αὐτὸς ἀπούρας: and so Her. iii. 65, δόλῳ $\epsilon\chi$ νουσι αὐτὴν (τ ην ἡγεμονίν) κτησάμενοι. On the other hand, $\epsilon\chi\omega$ is sometimes a true auxiliary: Herod. vi. 12, ἀνδρὶ . . . ἄλλαζόντι . . . ἐπιτρέψαντες ιμέας αἵτοις $\epsilon\chi$ ομεν. Plato, *Phaedr.* 257 c, τὸν λόγον δέ σου πάλαι θαυμάσας $\epsilon\chi\omega$ (a stronger τεθαύμασα). On the border-line are Herod. i. 27, τῶν . . . ‘Ελλήνων . . . τῶν (by attraction for τοὺς) σὺ δουλώσας $\epsilon\chi$ εις: *ib.* 28, τοὺς ἀλλάζοντι . . . ὑφ’ ἔωντῷ εἰχε καταστρεψάμενος. The frequency of this periphrasis in the Greek dramatists is due to its metrical convenience for the iambic trimeter: e. g. Soph. *O. T.* 731, ηὐδάτο γὰρ ταῖτ', οὐδέ πω λήξαντ' $\epsilon\chi\epsiloni$, ‘nor have they yet ceased’ (to be said): Eur. *Med.* 33, ὅς σφε νῦν ἀτιμάσας $\epsilon\chi\epsiloni$ ¹.

It is remarkable that the Modern periphrasis joins $\epsilon\chi\omega$ with the Aorist Infinitive and not with the Aorist Participle. This is the more curious since the corresponding low Latin form of perhaps nearly contemporary origin, *habeo scribere*, was the periphrasis for the Future. I can only suggest one explanation. There can be little doubt that the Greek periphrastic Future arose before the periphrastic Perfect. The need for a clear Future form would be constantly felt; whereas the reduplication would long serve as a strong mark of dis-

¹ The *idea* of this periphrasis is as old as the form of the Perfect Active Participle; λελυκώς, stem λελυκ-οτ (where the suffix -οτ is the Sanskrit *rat*) = ‘possessing loosing,’ i. e. ‘having loosed.’

tinction between the old Perfect and the historical tenses. Thus, when people had once become thoroughly accustomed to say θέλω λύσει, habit would make it seem more natural to say ἔχω λύσει than ἔχω λύσας.

§ 70. THE HISTORICAL TENSES OF THE INDICATIVE IN THE CONDITIONAL SENTENCE. The differences between classical and modern syntax here concern chiefly those forms of the conditional sentence which imply that a condition *is not*, or *was not*, fulfilled.

The classical forms are these:—1. εἰ ἐπράξεν, ἔγραψεν ἄν: ‘if he had acted [at some definite past moment], he would [then] have written.’ 2. εἰ ἐπράττεν, ἔγραφεν ἄν: this form can mean either of two things, viz. (a) Referring to the *past*: ‘If he had [then] been acting, he would [then] have been writing.’ (b) Referring to the *present*: ‘If he had [now] been acting, he would [now] have been writing;’ where it is implied that, as a matter of fact, he is *not* acting, and consequently is *not* writing. The context in each particular case must decide whether (a) or (b) is intended: (b) is, however, more frequent than (a).

The *double significance* of this classical formula, εἰ ἐπράττεν, ἔγραφεν ἄν, is the key to the corresponding formula in Modern Greek.

In either of the two senses, (a) or (b), Modern Greek can say, εὰν ἐπράττε, θὰ ἔγραφε (or ηθελε γράφει), using the ‘First Conditional’ (p. 84).

For the classical form with the Aorist, εἰ ἐπράξεν, ἔγραψεν ἄν, the most precise Modern equivalent would be εὰν εἶχε πράξει, θὰ εἶχε γράψει (Pluperfects). In the *apodosis*, the ‘Second Conditional’ with *Aorist Infin.* (p. 84) is, however, more usual, as ηθελε γράψει. In the *protasis*, the Pluperfect is sometimes used to exclude ambiguity, but is often replaced by the Imperfect εὰν ἐπράττε¹.

¹ The *Aorist Indic.* after εἰ or εὰν, in Modern Greek, usually concedes a *sunt* (like the classical εἰ or εἴπερ): e.g. έὰν ή Μακεδονία ἐλυτρώθη καὶ

But the *First Conditional* is often used in Modern Greek where classical Greek would have preferred the Aorists. E.g., ‘If you had come a little sooner, you would have seen him’: classical, *εἰ δλίγῳ πρότερον ἦλθετε, εἴδετε ἀν αὐτὸν*: here Modern Greek could say, *ἐὰν ἥρχεσθε δλίγον προτήτερα, θὰ τὸν ἐβλέπετε*. That is: Where it is implied that in past time a condition was not fulfilled, Modern Greek sometimes neglects the classical distinction between a single and a repeated (or continued) act.

§ 71. Classical Greek used the Optative mood in abstract suppositions: *εἰ πράσσοι, γράφοι ἄν* (or *πράξειε—γράψειε*, if a single occasion is meant): ‘Supposing that he were acting, he would write.’ The Hellenistic of the N.T.,—where, as seen above, the Optative is already rare in *oratio obliqua*,—retains this use of it, in which, indeed, nothing could exactly replace it: 1 Pet. iii. 14, *ἀλλ’ εἰ καὶ πάσχωτε διὰ δικαιοσύνην, μακάριοι* (a mere supposition); cf. Luke vii. 39, *εἰ ἦν προφήτης, ἐγίνωσκεν ἄν* (implying that he is *not*, does *not* know).

Modern Greek, having lost the Optative, cannot distinguish this form from *εἰ ἔπραττεν, ἔγραψεν ἄν*, used in sense (*a*). Our form, ‘If he could, he would,’ can similarly stand for either; i.e. it may imply that he can *not*, or it may imply nothing whatever as to his power. Thus a modern translator of Xenophon renders *οὐδεὶς ἄν λειφθεὶν* by *κανεῖς δὲν ἥθελε μείνει* (*Anab.* iii. 1, § 2): *σωθεὶν ἄν* by *ἥθελε σωθῆ* (§ 6): *εἰ διτράμεθα* (§ 17) by *ἐὰν ἥδιντράμεθα*. Sometimes the Optative with *ἄν* in apodosis can be rendered by the Modern Future, or by a periphrasis: as *εἰ ὄρῳην, ἔλθοιμι ἄν = ἐὰν ἴδω, θελω ἐλθεῖ* (*ib.* 3, § 2): *γένοιτο ἄν = εἰμπορεῖ νὰ γείνῃ*, can be done, (*ib.* 1, § 38).

διέφυγε τὴν ὄλεθρίαν τύχην, τοῦτο ὑφείλεται εἰς τὴν ἐνίαν .. ἅμνναν (from the *Νεολύγος*, Feb. 1st, 1880): ‘If Macedonia has been delivered, and has escaped .. this is due to the united defence.’

§ 72. A few examples are subjoined :—

Classical.

Aorist Indicative.

1. Εἰ τοῦτο ἐμάθετε, οὐκ ἀν ἐσφάλητε. ‘If you had perceived this, you would not have tripped.’

2. Οὐκ ἀν ἐποίησεν, εἰ προεῖδε τὸ ἀποβησόμενον. ‘He would not have done it, if he had foreseen the result.’

Imperfect Indicative.

3. Εἰ ἄλις εἶχε χρημάτων, ἔωνεῖτο ἄν. ‘If he had money enough [as he has not], he would buy it.’

4. Γελοῖον ἀν ἦν, εἰ μὴ ἦν μιαρόν. ‘It would be comic, if it were not odious.’

Optative.

5. Εἴ ἤκεισε πορευθείην, ἴδοιμι ἀν αὐτόν. ‘Were I to go there, I should see him.’

6. Εἴ καλῶς παράσχοι τοῖς ἐν τέλει, πράξειαν ἀν τὰ συμφέροντα. ‘Were the government to have an opportunity, they would take the proper measures.’

Modern.

1. ’Εὰν εἴχετε γνωρίσει [οր ἐὰν ἐγνωρίζετε] τοῦτο, δὲν ἡθέλετε σφάλει [ορ δὲν θὰ είχετε σφάλει].

2. Δὲν ἡθελε τὸ κάμει [ορ δὲν τὸ εἶχε κάμει, ορ even δὲν θὰ τὸ ἔκαμνεν], ἐὰν προέβλεπε τὸ ἀποτέλεσμα.

3. ’Εὰν εἶχεν ἀρκετὰ χρήματα, θὰ τὸ ἡγόραζε.

4. Θὰ ἥτο γελοῖον, ἐὰν [ορ εἰ] δὲν [ορ μὴ] ἥτο μιαρόν.

5. ’Εἰν ἐπήγαινον ἐκεῖ, θὰ τὸν ἔβλεπον.

6. ’Εὰν παρείχετο εὐκαιρία εἰς τὴν κυβέρνησιν, ἥθελον λάβει τὰ κατάληγα μέτρα.

PARTICIPLE.

§ 73. The abundant and varied use of the Participle in classical Greek was developed with the growth of a periodic style (*λέξις κατεστραμμένη*) in literary prose: see e.g. Isocrates, or. v. (*Philippus*) § 91, ἀλλ’ ὅμως τηλικαύτης συμφορᾶς συμπεσούσης οὕτω σφόδρα κατεφρόνησεν ὁ βασιλεὺς τῆς περὶ αὐτὸν δυνάμεως, ὥστε προκαλεσάμενος Κλέαρχον καὶ τοὺς ἄλλους ἡγεμόνας εἰς λόγον ἐλθεῖν, καὶ τούτοις μὲν ὑπισχνούμενος μεγάλας δωρεὰς δώσειν, τοῖς δ’ ἄλλοις στρατιώταις ἐντελῆ τὸν μισθὸν ἀποδοὺς ἀποπέμψειν, τοιαύταις ἐλπίσιν ὑπαγαγόμενος, καὶ πίστεις δοὺς τῶν ἐκεῖ νομιζομένων τὰς μεγίστας, συλλαβὼν αὐτοὺς ἀπέκτεινε. The natural

tendency of colloquial or popular language, on the contrary, is rather to use the *λέξις εἰρομένη*, simply tacking clause to clause; e.g. Matth. vii. 27, *καὶ κατέβη ἡ βροχὴ καὶ ἥλθον οἱ ποταμοὶ καὶ ἐπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.*

The bent of Hebraic (and generally of Oriental) expression has doubtless, in portions of the N. T., strengthened the inclination to use finite verbs rather than participial clauses. But, apart from this, the later tendency of colloquial Greek itself can be plainly seen (e.g.) in John i. 47, *ἔρχου καὶ ἴδε*: vii. 4, *οὐδεὶς ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι*: Ephes. iv. 26, *ἀργίζεσθε καὶ μὴ ἀμαρτάνετε*: and Luke (whose style is so often comparatively Hellenic) xviii. 33, *καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ρῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα*. On the other hand, for a series of participles thoroughly in the manner of the classical periodic style, see Acts xii. 25, xxiii. 27.

§ 74. The more analytic character of modern expression has helped to restrict the old pregnant uses of the Participle; and it is natural that Modern Greek should use it much more freely in the literary style than in conversation. The following points should be noticed:—

1. Where, in narrative, the classical Participle expresses a distinct act, and not merely some attendant circumstance of another act, the Modern tendency is to use the finite verb and conjunction: see, e.g., above, p. 205, 'Αρτεμισίᾳ γνωρίσασα . . . ἀνήνεγκεν, 'she *perceived* the body, and *brought* it up' (Plutarch): *ἀνεγνώρισεν ἡ Ἀρτεμισίᾳ καὶ τὸ ἔφερεν ἐπάνω* (Rangabé).

2. Where the classical Participle expresses a supposition, condition, concession, etc., the Modern language prefers to define this: e.g. above p. 196, *πρὸς . . . τῷ Ἰσθμῷ συμβάλλων ἐν πελάγει . . . ναυμαχήσεις*: 'If you give battle at the Isthmus, you will fight in open waters' (Herod. viii. 60): *Ἐὰν ἔλθῃς εἰς χεῖρας παρὰ τὸν Ἰσθμόν, εἰς ἀνοικτὸν πέλαγος θὰ*

ναιμαχήσεις (Gennadius): p. 198, *οἰκότα . . . βουλευομένοισι ἀνθρώποισι ως τὸ ἐπίπαν ἔθέλει γίγνεσθαι, μὴ δὲ οἰκότα βουλευομένοισι οὐκ ἔθέλει, κ. τ. λ.* (Herod. l. c.): ‘*When men form rational plans, success, as a rule, attends them ; but when their plans are not such, it does not.*’ ὅταν μὲν οἱ ἀνθρωποι σκέπτωνται κατὰ τὰ πιθανώτερα, ταῦτα ως ἐπὶ τὸ πλεῖστον τείνουν νὰ πραγματοποιῶνται (tend to be realised)· ὅταν δὲ μὴ τὰ πιθανὰ διαβουλεύωνται, δὲν θέλει, κ. τ. λ. (Gennadius).

3. Where the classical Participle forms a complementary clause, the Modern idiom commonly resolves it into a clause with a finite verb. Thus *οἶδα αὐτὸν λέγοντα*, ‘I know that he says’ = *εἰξεύρω ὅτι λέγει*¹: *αἰσθάνομαι ἀμαρτάνων*, ‘I perceive that I err’ = *κατανοῶ ὅτι ἀμαρτάνω*.

4. After verbs of beginning, continuing, ceasing, being ashamed, etc., the classical Participle is often replaced by *νά* with Subjunctive: e. g. *διατελεῖ ποιῶν*, ‘he continues doing,’ = *διατελεῖ νά κάμην*: *ἥρξατο λέγων* = *ἥρχισε νά λέγῃ*.

5. The Genitive Absolute, though used in the higher literary style, is more commonly paraphrased. Hellenistic Greek had already lost precision in this usage; thus in the N. T. we read, Matth. i. 18, *μνηστευθείσης τῆς μητρὸς αὐτοῦ . . . εὑρέθη ἐν γαστρὶ ἔχουσα* (Gen. Abs. referring to *subject* of principal verb): Matth. ix. 18, *ταῦτα αὐτοῦ λαλοῦντος . . . εἰς . . . προσεκύνει αὐτῷ* (Gen. Abs. referring to *object* of principal verb). See above p. 196, ‘*Ολυμπίων τῶν ἐφεξῆς ἀγομένων*, ‘When the next Olympian games were being held’ (Plutarch): — ὅταν ἐτελέσθησαν τὰ πρῶτα μετὰ ταῦτα *Ολύμπια* (Rangabé).

§ 75. *Disuse of the Future Participle.*—In classical Greek the Future Participle (when not preceded by the definite Article, or by *ὡς*) is usually (a) the subject of a verb of going, as *ἔρχομαι δράσων*, or (b) the object of a verb of sending, preparing,

¹ In the N. T. *γιγώσκω* is usually construed with *ὅτι*, though also with a Participle (Luke viii. 46, etc.): *οἶδα* never with a Part., but always with *ὅτι* or Infinitive. A Participle is construed with *φαίνομαι* (Matth. vi. 16), and *ἀκούω* (Acts vii. 12).

etc., as *πέμπω δράσοντα*. It is not used as the Latin Future Participle is used (e.g.) by Pliny, *Ep.* iii. 21, ‘dedit mihi quantum potuit, datus amplius, si potuisset,’ i.e.=‘while ready to have given.’ Even such an example as Aesch. *Agam.* 66, ‘Ατρέως πᾶλας Ζεὺς πέμπει, παλαιόσματα . . . θήσων, is very rare. In the N.T. the Future Participle is seldom found: where it occurs, it generally has the Definite Article, as John vi. 64, ὁ παραδώσων. In Heb. xiii. 17 we have *ἀγρυπνοῦσιν ὡς λόγοι ἀποδώσοντες*, ‘in the expectation of giving an account.’ But as the simple equivalent for a final clause it occurs only in the Acts, e.g. xxiv. 11, *ἀνέβην προσκυνήσων*. Modern Greek supplies it by a periphrasis: as *ἡλθόν όφόμενος αὕτων*,=ὑπῆγα διὰ νὰ τὸν ἴδω: *ἔπεμψα ζητίσοντας*=*ἔστειλα νὰ ζητίσωσι*.

VI. Particles.

§ 76. 1. *καὶ* as a substitute for *ὅτε*, when. This colloquial use occurs in such phrases as *τὸν εἶδα καὶ ἤρχετο*, ‘I saw him coming;’ *ἤκουσα καὶ ἔλεγε*, ‘I heard him say;’ *μόλις ἐφθασε καὶ εἶπε*, ‘scarcely had he arrived when he said,’ etc. This is essentially a return to the primitive mode of expressing temporal relation, which is still common in the best classical Greek, as Plato, *Symp.* 220 C, *ἥδη ἦν μεσημέρια καὶ ἀνθρωποι γέσθανοντο*. It is also frequent in Hellenistic, as Mark xv. 25. But here, as elsewhere, the popular Modern use oversteps the classical limit. Hence:—

2. *καὶ* with Indicative, as an equivalent for the Infinitive: *πῶς εἰμπορεῖ καὶ τρώγει=νὰ τρώγῃ*, ‘how is he able to eat?’ *ἤρχισε καὶ ἔκλαε=ἤρχισε νὰ κλαίῃ*, ‘he began to cry.’ *τί ἔκαμε καὶ εἴραι τοιοῦτος ἀνθρωπός*; ‘what has he done to be [=διὰ νὰ ἥναι] such a man?’ Cp. ‘We will try and do it.’

3. *καὶ* emphatic,=‘even’ or ‘also,’ is regularly prefixed in Modern Greek to *πᾶλιν*, *ἄνθις*, *ἔτερος*, *ἄλλος*, and similar words: e.g. ‘It will give me much pleasure to see you again,’ *μεγίστην έλα αἰσθανθῶ τέρψιν νὰ σᾶς ἴδω καὶ πᾶλιν*. ‘I am in hopes of

receiving another letter,' ἔχω δι' ἐλπίδος ὅτι θὰ λάβω καὶ ἑτέραν ἐπιστολήν. A redundant use of *καὶ* is not rare in classical Greek; e.g. Antiphon, *de Caed. Herod.* § 23, ἐξητεῖτο οὐδέν τι μᾶλλον ὑπὸ τῶν ἄλλων ἢ καὶ ὑπὸ ἐμοῦ. It suits the love of emphasis natural to popular speech, and is well marked in the Hellenistic of the N. T.: as Rom. i. 13, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

§ 77. *ἔάν* with the Indicative. While *εἰ* with the Subjunctive (used by the classical poets, and supported by the mss. in Thuc. vi. 21) is common in Hellenistic and Byzantine writers, the converse solecism also gained ground: in the N. T. some examples have good authority, as Luke vi. 34, ἔάν δανείζετε: 1 John v. 13 (*οἴδαμεν*): Rom. xiv. 8 (*ἀποθνήσκομεν*). Modern Greek uses *ἔάν* (contracted *ἄν*) with Subj. Pres. and Aor., Ind. Imperf. and sometimes Aor.: *ἔάν* *ἔρχοσαι* (*ἔρχη*)—*ἔλθησ—ῆρχεσο* (*ῆρχον*)—*ῆλθες*: *εἰ* is little used except in the literary style.

§ 78. *ὅταν* is similarly used with Indicative Present, Mark xi. 25 (*στήκετε*): Imperfect, iii. 11 (*ἐθεώρει*): Aorist, Rev. viii. 1 (*ἥνοιξεν*). In Modern Greek *ὅταν* is colloquially used with the Indicative, as *ὅταν* *ἔρχεται* (*ῆρχετο*, *ῆλθε*): but in correct writing the classical rule is still observed, *ὅτε* being used with the Indicative and *ὅταν* with the Subjunctive¹.

§ 79. *νά* with Indicative. The classical *ἵνα*, as a final particle, could be used not only with Subjunctive and Optative, but also with the past tenses of the Indicative. It then implied that the end had not been attained, because some condition had not been fulfilled: e.g. *φεῦ*, *φεῦ*, *τὸ μὴ τὰ πράγματα* *ἀνθρώπους*

¹ This later use of *ὅταν* as = *ὅτε*, *ἔάν* (*εἰ* *ἄν*) as = *εἰ*, with Indicative, may be compared with those instances in the old language where *ἄν* is irregularly retained after a relative word before the *Optative*: e.g. Herod. viii. 13, *ἐποιέετό τε πᾶν* . . . *ὄκως ἀν* *ἐξισωθείη*, *κ.τ.λ.* (and so i. 75, 99); Xen. *Anab.* iii. 2. § 12, *εὐξάμενοι*, . . . *ὄπόσους ἀν* *κατακάνοιεν* . . . , *τοσαύτας χιμάρρας καταθύσειν*. The principle is the same; viz. that *ἄν* has come to be regarded as forming one word with *ὅπως*, etc.

ἔχειν | φωνήν, ἵν' ἡσαν μηδὲν οἱ δευτοὶ λόγοι (Eur. *frag.* 442, Nauck) : ‘alas, that facts have not a voice for men, so that subtle words *might be* as nothing !’ Here *ἵν'* differs from *ἵν'* *ώστι* by expressing that (since facts have *no* voice) subtle words *are* something.

It has been seen how Modern Greek extends the use of *νά* with Subjunctive: it extends in an analogous manner the use with Indicative.

(1) *νά* with Aorist Indicative=classical Infinitive where the reference is to that which *must have* or *ought to have* occurred: *πρέπει νὰ ἐτελείωσαν* = *χρῆν αὐτοὶς τελειῶσαι*, ‘they ought to have finished:’ *δὲν γίνεται νὰ μὴ τὸ εἶχαν κάμει*, = *οὐκ ἔστιν αὐτοὶς μὴ πεποικέναι* (*οὐκ ἔστιν ὅπως οὐκ ἐποίησαν*), ‘they must have done it.’ *φαίνεται νὰ ἔπαιθε πολλά*, ‘it seems that he must have suffered much.’

(2) *νά* with the Pluperf., Aorist, or Imperfect Indicative=classical *ώσπερ εἰ* with the same tenses: *ώς νὰ εἶχεν ἐρυθράνει διὰ τοιοῦτον δεῖγμα μικροψυχίας*, *ἐπροχώρησε θαρραλέως*: ‘as if he had blushed for such a sign of pusillanimity, he advanced,’ &c. *ώς νὰ μὴ εἶχα κάμει*, ‘as if I had not done it.’ With the Imperfect it can thus express a wish: *νὰ ἴμην πωνλί*, ‘oh, that I were a bird !’ = *εἴθε ήν ὅρνις*.

§ 80. Certain Adverbs exemplify the later tendency to substitute more emphatic words for those used in classical Greek.

(1) Instead of *ἀεί*, Modern Greek commonly employs *πάντοτε*, an un-Attic word used by writers of the Common Dialect, as by Dionysius of Halicarnassus (25 B.C.), Plutarch (90 A.D.), etc., and often in the Hellenistic of the N. T. Indeed, the N. T. has *ἀεί* only in eight places, one of which (Heb. iii. 10) is a quotation from the LXX, and another (Tit. i. 12) from Epimenides.

(2) Instead of *ἔτι*, ‘yet,’ ‘still,’ Modern Greek uses *όκομην* (= *ἀκμήν*). For the classical use see Xen. *Anab.* iii. 3. 26, *ό όχλος ἀκμὴν διέβανε*, ‘was just crossing.’ But already in Theocritus (270 B.C.) a question asked with *ἔτι* (is he still

... ?) is answered by ἀκράν γε, 'yes, still' (iv. 60). So in Hellenistic: Matth. xv. 16, ἀκρήν καὶ ὑμεῖς ἀσύνετοί ἔστε, 'are ye, too, still without understanding?'

(3) Instead of γάρ, Modern Greek uses διότι (or ἐπειδή). In the N. T. διότι seems to be never merely = 'for,' but = 'because:' such passages as 1 Thess. ii. 8, Galat. ii. 16, serve, however, to illustrate the ease of the colloquial transition.

(4) Instead of οὖν, Modern Greek uses λοιπόν (*ceterum, du reste*). Already in Plato an almost illative use of τὸ λοιπόν may be seen: *Gorg.* 458 D, αἰσχρὸν δὴ τὸ λοιπὸν γίγνεται ... ἐμέ γε μὴ ἐθέλειν¹. For the Hellenistic use, which often differs little from the Modern, see Acts xxvii. 20, μήτε δὲ ἡλίου, μήτε ἄστρων ἐπιφανόντων, κ. τ. λ., . . . λοιπὸν ('then,' 'accordingly,') περιηρεῖτο πᾶσα ἐλπίς. Cp. 2 Cor. xiii. 11. In 1 Thess. iv. 1 it is combined with οὖν.

(5) Instead of νῦν, colloquial Modern Greek uses τώρα (sometimes written τόρα), = τῇ ώρᾳ, 'at the hour' (which now is). Here, as in the case of ἀεί, it might seem strange that a comparatively cumbrous substitute should have displaced a word so thoroughly established in familiar use; yet it is not more strange than that *nunc* should have been supplanted by *maintenant*. Cp. Ital. *ora*, Fr. *tout à l'heure*.

(6) Instead of ἐνθαῦτε or ἐνταῦθα, 'here,' Modern Greek uses ἐδῶ. The derivation from *iδού* ('behold !') is supported by the co-existence of the forms ἐδικός and *iδικός* (see § 23). It is, I think, further recommended by the analogy of the French *ici* from *ecce hic*.

§ 81. σάν, contracted for ὡς ἂν, 'as,' 'like:' ἔκαμε σὰν προδότης τῆς πατρίδος, 'he has acted like a traitor to his country.' Colloquially, σάν is often followed by the Accusative, *when the noun has the article* (but not otherwise): e. g. δέρνονται σὰν τοὺς πετεινούς, 'they maul each other like fighting-cocks.'

¹ In *Protug.* 321 C, λοιπὸν δὴ ἀκόσμητον ἔτι αὐτῷ ἦν . . . τὸ τῶν ἀνθρώπων γένος, I should not take it (with Ast) as = *iam*, but simply as = *relicuum erat*.

In classical prose, *εἰ* was almost always added to *ὡς ἄν*: e.g. Plato, *Gorgias* 479 A, φοβούμενος ὥσπερ ἀν *εἰ παῖς*, ‘timorous as a child,’ i.e. φοβούμενος ὥσπερ ἀν [φοβοῦτό τις], *εἰ παῖς* [εἴη]. Isocrates, *Panegyricus* § 148, διεπορείθησαν ὥσπερ ἀν [διεπορείθησαν] *εἰ προπεμπόμενοι* [διεπορείθησαν], ‘they traversed the country as safely as if the enemy had been their escort:’ *ib.* § 69, ὅμοιως διεφθάρησαν ὥσπερ ἀν *εἰ πρὸς ἄπαντας ἀνθρώπους επολέμησαν*, ‘they were crushed as utterly as if they had been warring against all mankind.’ (Here the verb belonging to *εἰ* is not understood, as usual, but expressed.)

The form used in Modern Greek, which omits *εἰ*, is also very old: Polybius (145 B.C.), i. 46, σιμβαῖνει δὲ τοῦ Λιλιβαῖον τοῖτον ἀπέχειν τὸν τόπον ὡς ἀν ἑκατὸν καὶ εἴκοσι στάδια, ‘it is found that this place is distant from Lilybaeum about 120 stadia.’ And so in Hellenistic, e.g. Cor. x. 9, ἵνα μὴ δύξω ὡς ἀν ἐκφράζειν ἴμας, ‘that I may not appear as it were to terrify you,’ is short for ἵνα μὴ δύξω [τοιαῦτα ποιεῖν] ὡς ἀν [δόξαιμι ποιεῖν, εἰ δόξαιμι] ἐκφράζειν ἴμας. The inherited instinct of the language is curiously shown by the fact that now, just as in classical Greek, *ὡς ἄν* or *σάν* is most frequently used where the comparison implied is unfavourable or scornful.

§ 82. *The Negative Particles δέν and μή.*—*δέν* (short for *οὐδέν*), the Modern equivalent for *οὐ*, is regularly used in the protasis of a conditional sentence, alike with the Indicative and with the Subjunctive Mood: e.g. εἰπεν εἰν εἶχον δυνάμεις ἀντέρας, οὐθελον νικηθῆ, ‘If they had not had superior forces, they would have been conquered.’ ἀν δέν μοι δώσῃ λόγον ἀποχρῶνται, δέν θὰ εὐχαριστηθῶ, ‘If he does not give me an adequate account, I shall not be satisfied.’

The progress of this use can be traced. Where in classical Greek *οὐ* (and not the normal *μή*) follows *εἰ* or *εἴπεν*, it affects a particular word, and not, as *μή* does, the whole protasis: Plat. *Apol.* 25 B, εἴπεν τε οὐ-φῆτε εἴπεν τε φῆτε, ‘whether you deny or admit it.’ Lysias, *Agor.* § 62, εἰ οὐ-πολλοὶ (=οὐλίγοι) ἥσαν.

But in later Greek the admission of *οὐ* is less restricted.

In the Hellenistic of the N. T. *οὐ* regularly follows *εἰ* with the Indicative, where this expresses *fact*: e.g. John v. 47, *εἰ δὲ . . . οὐ πιστεύετε*: Luke xi. 8, *εἰ καὶ οὐ δώσει*, ‘though (it is the fact that) he will not give;’ Heb. xii. 25, *εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον*, ‘If (as we know) they did not escape.’ Where, however, *εἰ* with a past tense of the Indicative expresses *hypothesis*, the negative is always, in the N. T., *μή*: as John xviii. 30, *εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώκαμεν αὐτόν*. In the N. T. *ἔάν* always takes *μή*, never *οὐ*.

The Modern use of *δέν* in protasis marks, then, a later stage than the Hellenistic, with a less true tact for the forms of the conditional sentence, and with a less fine instinct for the moods: *εἰ μὴ ἦν* is no longer discriminated from *εἰ οὐκ ἦν*: and one can say even *ἔάν δέν* *ἢ*.

§ 83. *μή*, never *δέν*, is the negative prefixed to the Participle in Modern Greek. Here the classical distinction was plain. *οὐ* stated a negative *fact*; *μή*, a negative *conception*. Hence (1) *οὐκ εἰδώς, οὐ φησιν εἰδέναι*, ‘not knowing, [a simple statement of the fact,] he says that he does not know:’ (2) *μὴ εἰδώς, οὐ φησιν εἰδέναι*, ‘if (or when) he does not know, he says that he does not know:’ where *μὴ εἰδώς = εἰ (or ὅτε) μὴ οἶδε*, ‘if (or when) he does not know.’ So with the Infinitive: *φησὶν οὐχ οὕτως ἔχειν*, ‘he says that it is not so:’ *δεῖ μὴ κλέπτειν*, ‘it is right not to steal.’

In later Greek, *μή* tended to usurp the place of *οὐ*: (1) being used more freely with the relative, as *ἔγώ ὁς μὴ εἴμι*, ‘qui non sim,’ instead of *οὐκ εἴμι*, ‘non sum:’ (2) in *ὅτι μή*, as Lucian (160 A.D.), *Nigrinus* § 24, *ἀγανακτῶ ὅτι μὴ . . . μεταλαμβάνοντι*, ‘I am vexed that they do not adopt (the dress):’ (3) in causal clauses, Lucian, *Hermotimus* § 20, *ἐπέπληξε . . . δότι μὴ . . . ἐποίησεν*, ‘reproved him because he had not made:’ (4) especially with Infinitive and Participle. Infinitive, as Lucian, *Peregrinus* § 44, *ἔφη . . . μὴ δοῦναι*, ‘said that he had not given.’ Participle: id. *Philopseudes* § 12, *ἐλέιπετο εἰς δράκων, παλαιός, ὑπὸ γύρως, οἷματι, ἔξερπύσαι μὴ δυνάμενος*: *ib.* § 19, *ό δὲ παρέρχεται, μηδὲν ἐνοχλήσας τοὺς ἰδόντας*.

And so often in the Hellenistic of the N. T.: Mark v. 26, πολλὰ παθοῦσα . . . καὶ μηδὲν ὀφεληθεῖσα ἄλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα . . . ἦψατο : Acts ix. 7, εἰστίκεισαν ἐνεοί, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. Here classical Greek would require οὐ, οὐδέν, οὐδένα.

§ 84. Two principal causes contributed to this extension in the use of μή.

(1) Classical Greek furnishes many examples of οὐ with the Participle where μή is admissible, and might even seem more natural: as Herod. viii. 129, οἱ μὲν δὴ νέειν αὐτῶν οὐκ ἐπιστάμενοι διεφθείροντο: ‘Those, then, of them who did not know how to swim were drowned,’ = *qui naturae non poterant* (certain definite persons): where οἱ μὴ ἐπιστάμενοι would have meant, ‘such as did not know,’ = *qui naturae non possent*. First came the habit of preferring μή to οὐ where the choice was thus open: the next step was to use μή where οὐ alone was correct.

(2) μή with Infinitive is classical after some verbs of *believing, protesting, &c.*, where, as the stress is on a *fact*, οὐ would have been natural; as Dem. *In Mid.* § 221, πεπίστευκε . . . μηδένα ἔλξειν, ‘he is confident that no one will drag him.’ [Dem.] or. 40 *Adv. Boeotum de dote* [probably by a contemporary of Demosthenes], § 47, αὐτὸς ἑαυτοῦ καταμαρτυρεῖ μὴ ἔξ ἔκείνου γεγενῆσθαι, ‘he testifies against himself, that he is not that man’s son.’ Here μή has a force similar to that of a command or an oath: ‘let no one suppose that,’ ‘may I not prosper if it is otherwise:’ just as it is used in a statement of negative *fact* with the Infinitive when the principal verb is Imperative: Aeschylus, *Pers.* 435, εὖ νῦν τόδ’ ἵσθι, μηδέπω μεσοῦν κακόν. The sense that μή, in such contexts, was more forcible than οὐ helped to recommend it in other contexts also; thus illustrating by another example that straining after emphasis which attends on the decay of a fine instinct for the powers of language.

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